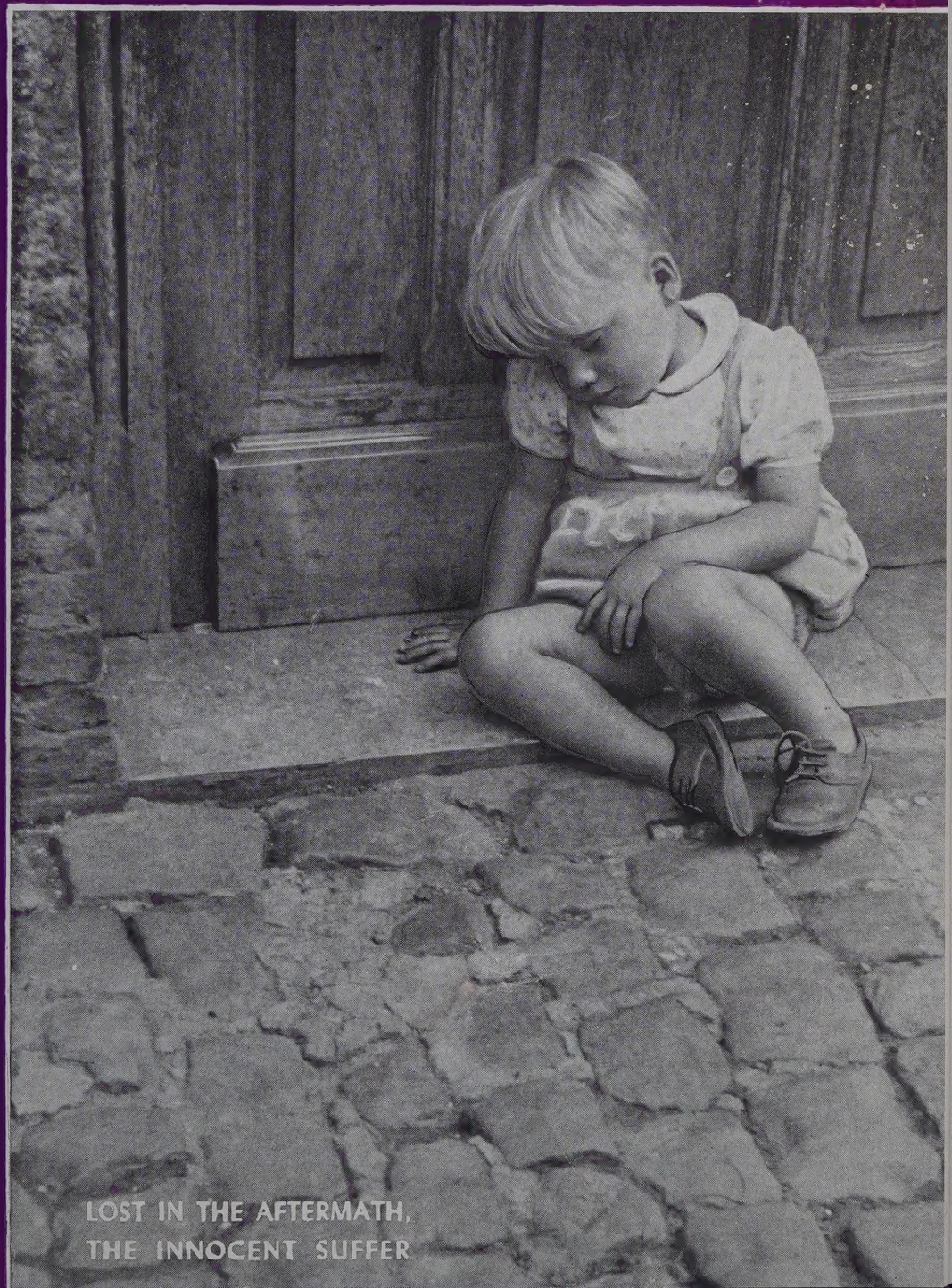
The Pastor

NOVEMBER ◆ NINETEEN AND FORTY EIGHT



LOST IN THE AFTERMATH,
THE INNOCENT SUFFER

The Pastor

DEDICATED TO THE MINISTRY'S WORKSHOP

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THE COVER: Here is one of the homeless children of Europe. In the present aftermath, the need for relief from suffering still far exceeds the church's best efforts to meet that need in many parts of the world. The photograph is by Henry Doody, Nashville, Tenn.

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EDITORIAL

Open Hands and Crying Voices

IT IS hard for comfortable Americans to bestir their imagination enough to comprehend what suffering humanity undergoes in much of the world during this aftermath of war. Vivid testimony of a continuous stream of first hand witnesses to the mass devastation, somehow has been dimmed. But recently in Amsterdam the World Council of Churches affirmed that "there are millions who are hungry, millions who have no home, no country and no hope." Clearly, the more fortunate Christians of the world were being called upon to help—more than they had been helping—to change this tragic state of earthly affairs.

This is not the time for us to become self-satisfied with what we so far have done toward the relief of hunger and hopelessness.

It is true that some farmers have shared their bumper harvests in order to help relieve distress in food-deficient countries. Special agencies, furthermore, were organized in this country last year to aid the peoples of Asia, and it was reported that one of them in eighteen months distributed seven million pounds of food, clothing, medical supplies, and other essentials valued at more than two million dollars. This aid went to approximately two million people and thirteen hundred institutions.

Meanwhile, in the task of economic recovery (as well as in the task of relief from immediate distress) in Europe, signs of progress have been indicated; and, related to this, is the possibility for a better balanced economy here at home. In the reconstruction of Europe, too, it seems that "the edges of chaos" are being pushed back, and that order is beginning to emerge. But before we in our comfortableness sigh with satisfaction at our generosity, we must note a warning that has been sounded and that holds good for every aspect of our efforts to help suffering people: Just as we seem to have made some progress in staying the hand of death and in averting "the terror of chaos," we face a shortage of the money and goods necessary to continue relief measures—and the time is only now at hand when the real task must begin. Here is the danger sign to keep us from drifting further into complacency.

This is not the time to relax our relief efforts, but to press for contributions more than we ever have before. Following a modern war, the problem of relief from physical and mental and moral suffering is not solved in a few months, or in a year or two. It will be several more years (perhaps many more) under the best conditions of world co-operation, before even the immediate needs of bare human existence can be met. What we have done so far, commendable as it is, is merely to scratch the surface of overseas relief.

Against the few million pounds of supplies we have furnished and the few million people who have been helped, we must weigh the vast unmet needs. It is appalling—and almost unbelievable—for example, to learn that there are two-hundred-and-thirty million needy children in the world who have so little food, clothing, and care that many millions of them will surely die prematurely. Of those who may survive these tragic times, most of them will be permanently stunted in body or mind, or both, by the time they reach maturity. These children are the innocent victims not only of war, but also of our selfishness if we do not rally to their open hands and crying voices.

There are other perspectives from which we might view the picture of gifts-compared-to-human-needs: We are told on the basis of a survey of church and charitable giving made last year that "only one American family in five contributes in any way to relief agencies." Most of all such giving tends to be on the basis of the giver's own race or faith or national group. And yet we think of ourselves as the world's most generous people.

The picture of suffering in the Far East and in Europe is still black; and now is the time to strengthen rather than relax our efforts to bring the light of hope and life to suffering humanity. It seems to us that it is a task for Christian pastors to present the need for world relief and to call our pepole to action. We have been told the facts over and over again. Desperate and despairing people are crying for hope, and the most important task of the church is to bring them the hope of the Christian faith. A more immediate task, however, is to feed the hungry and clothe the naked.

The task will never be accomplished by talking as though helping with the problem of overseas relief would be "a nice thing to do." We must shock people into understanding by giving them the facts. We must convince them that our giving will involve sacrifice, if it is really to count. If we believe the gospel of love, how can we pass our brothers by . . . ?—*N.S.C.*

Methodis

By PAUL B. DENLINGER

Through their different—though not mutually exclusive—emphases, the Methodist and Anglican communions could strengthen each other and present a stronger witness to the Christian gospel than is true in their present, divided state, believes this Episcopalian missionary, a former Methodist. He is now teaching in St. Paul's Middle School, Anking, Anhwei, China.

THEOLOGICAL thinking in most of the large denominations is strongly influenced today by two world-wide ferments. The first of these is the growing strength of the ecumenical movement. This school of thought, an outgrowth of the liberal theology through which most churches are still passing, views with alarm the competition and weakness of a shattered Christendom, and advocates rapproachment on the practical working level—often in the form of federation. A second force, which might at crucial points crash head-on into the ecumenical movement, has been the reinvigoration of certain historical schools of theology that has taken place in some of the chief segments of this broken body of Christ. Within the Anglican Church, a strong Anglo-Catholic group has ably presented a much more conservative position than was evident in the eighteenth century Church of England. Calvinists, through Barth and Brunner, have reexpressed their convictions and their theology as a stimulating and challenging neo-orthodoxy. Lutherans, led by the researches of the Church of Sweden or the dogmatic apologetic of men like Hermann Sasse, are making vigorous re-assessment of their own tradition. All these moves have been healthful and have greatly enriched this broken church. But to the dismay of those who are interested only in a superficial federation as the fruit of the ecumenical movement, they have emphasized the fact that the differences which separated the church in history, still remain as very real differences.[1]

Since these two forces are shaping the future, it seems to me that the significant place for us as Christians to begin is the place where these two forces help us to put together the broken pieces of the church. Recently, the Episcopal and the Presbyterian churches held serious talks about a proposed union. The pressure of the ecumenical movement supported this undertaking, and proposed to achieve a superficial organization in which the episcopacy, without any reference to embarrassing historical questions, was equated with the presbytery, likewise without questions. This attempt met serious opposition: surely a sincere Anglo-Catholic could accept no such solution, neither could a sincere Barthian—and these are two of the healthiest movements in their respective churches. Without their support the attempt was destined to end in a fiasco. Much earlier than this (in 1939), the three strongest branches of American Methodism, with a common pre-Civil War history, and still sharing similar outlooks, united into an organic whole without distress or friction. These are only two examples, but many more could be cited; they all serve to show that the most important immediate fruits of the ecumenical movement are to be expected from groups that share a common tradition.

With this either consciously or unconsciously in mind, various groups in both the Methodist and the Episcopal churches have seriously suggested a consideration of union. They have a great deal in common; historically, both arose from an English Christianity. The founder of The Methodist Church, John Wesley, was and remained a priest in the Church of England. For at least the first two or three decades it was not only possible, but frequently happened, that a Methodist could also be an Anglican. This was true not only of laymen, but also of priests. If this was possible in the past, does it not seem legitimate to ask if this cannot be possible again?

Methodist Emphases

The Methodist Church, as I understand it, represents at least these important emphases: (1) A witness to the Spirit; the place and importance of conversion; (2) the natural friendship of a simple and unassuming fellowship; (3) a social awareness which has led to a mastery of the institutional accouterments of the church.

The Church of England in the eighteenth century, as even its staunchest admirers admit, was rife with deism, corruption, and indifference. God shook the complacency of that church, as he shakes the complacency of every church, by burning the heart of an earnest priest with a desire to fill men's lives with God. John Wesley had known the anguish that comes to those who live apart from God, and he knew the comfort of God's presence. He left the meeting at Aldersgate Street fired with a new

[1] For further development of this idea, see "Our Uneasy Conscience and the Ecumenical Mood," by Hugh Thomson Kerr, Jr., June, p. 16.

nd the Anglican Communion

vision. God had touched him, he had been converted; and by the grace of God he was determined to call forth this experience in the lives of whoever would listen. From that time on he gave his life in preaching Christ to those, both within and without the Church of England, who hungered and were not fed. He met only criticism and hostility from the Church of England, but he spent his life with amazing energy on the task that God had given him. With singleness of purpose and ruthless austerity—indeed he is one of the greatest saints that the Church of England has ever produced—he formed societies of those whom God had converted, and directed their administration. God rewarded his faithfulness and blessed his work, and many lives were filled with the fulness of Christ. The distinctive feature of this fellowship which John Wesley's evangelization called forth was a closeness to God, which previously had been unknown and which those who experienced it called conversion.

Today it is undeniably true that the understanding of conversion has undergone some change in The Methodist Church. There is not the same reliance upon street preaching, camp meetings, or revivals; nor are lives suddenly and completely welded to Christ by the power of the Holy Spirit so commonly seen. But still the common understanding remains, and it is very important, that there are times in the lives of all men when trusting in the power of Christ they must take a decisive stand against sin and selfishness. When a person does this, God never fails to flood his life with joy and peace. This witness to the Spirit of God, who touches life and makes it alive, is tremendously important for all.

The second value which Methodists have commendably preserved has been their simple and natural friendship, their generous and unassuming fellowship. When Methodism became a church in England, it was a low-class church: it was made up of poor miners and unskilled workers. They spoke simple language; their ministers were untrained except for what they could teach themselves. But they all liked and accepted each other and lived in a simple fellowship. In America this church was one of the first, and one of the most successful, to follow the frontier. It struck roots in poor and simple folk; although it grew with these people, until today The Methodist Church is a middle-class church. Its services are generally simple and friendly. Its chief strength lies in rural areas. As no other American church (the Baptists excepted, perhaps), it is a plain, healthy, bourgeoise, middle-class, American institution.

A third reason for respecting The Methodist Church is the social awareness which most of its ministers and leaders represent. My own feeling is that this is a legacy which the liberal theology of the pre-war world left. Like many others today, I feel that the emaciated Christian theology which underlaid most of the social gospel was a sad perversion of the fulness of the faith; it was too man-centered, too superficial, too naive. But at the same time it prompted a healthy and important study of sociology and social techniques on the part of its fondest admirers. Better than any other American church, the Methodists have put this knowledge to work in their religious programs. To this I attribute their understanding of the "institutional church," the type of youth work that caravans represent, the progressive type of youth magazine that *motive* typifies, and all the kinds of training in religious work for which Scarritt College is noted. These types of youth work, church-centered community or social programs, the type of work represented by deaconess homes—all these are a legacy of social techniques in which The Methodist Church is particularly skilled.

These are three commendable emphases which I see in The Methodist Church. They have grown up in it, and they are a valuable part of its legacy. However The Methodist Church may be called to act in the future, it cannot be true to itself unless it respects these values which have contributed so much to making it what it is.

Anglican Emphases

Similarly, I see three important emphases which the Episcopal Church feels that it must champion, in order to be true to itself: (1) Preservation of the visible, historic church; (2) fostering of a Catholic piety; (3) preservation of a consistent and adequate body of theology.

The Episcopal Church generally has a greater respect and reverence for church history than is true of most other American Protestant churches. Episcopalians feel that the visible church has been given to them through Christ and the apostles, and it is their joy to pass this church on to their children and the generations that follow. They accept as a sign of this continuity the fact that only the bishop can ordain priests or admit persons into full membership; and that bishop was consecrated by those who were bishops before him. This belief in "apostolic succession," though it is easily open to misrepresentation (as, for example, the doctrine of transubstantiation of the elements in Holy Communion), is an important viewpoint for all Anglicans. In other words, Anglicans believe that one, visible, historic church has been given in history, and they view with sadness the Christian groups who felt it was necessary to go out from it.

This raises an important problem: What should happen when the historic church, cold and indifferent, persecutes or tries to suppress the life of the Spirit? I venture that John Wesley's answer to this question is not the same as the answer of The Methodist Church. John Wesley was an Anglican, and with pain and perseverence he fought the idea that the visible church should be broken. It was only after his death that the

Committee of One Hundred was able to tell the authorities of the Church of England that membership in their communion was not worth all the trouble it was causing—and in that day that was certainly true—and the separation took place. In America the isolation caused by the Revolution made it natural and easy for The Methodist Church to grow up in an independent existence. My feeling is that John Wesley's answer is still the better one; for when we easily accept the thesis that we should always be ready to trade off church unity for spiritual invigoration, we find that in a little time those new denominations also grow tired and complacent; and we are left with our present heritage—scores of small Christian groups, all desperately fighting weakness and indifference. God touches with life his most faithful disciples in whatever context they may be found, and the preservation of this life in Christ is not a matter of polity, but piety. Therefore, I stand by the polity of the Church of England as it has been preserved through all the glorious travails of church history, and I pray for the piety that has invigorated countless Christian groups both within and without the church, from the Franciscans to the Quakers.

The second emphasis within the Episcopal Church that has meant a great deal to my personal devotional life has been the preservation of a Catholic piety. From my viewpoint, a great deal of American church life has been cramped and frustrated by the demands of a rationalistic liberalism. Holy Communion, in meaning, had to be reduced to a memorial service; and in practice, to a monthly or quarterly function. Baptism has been explained away in terms of infant dedication.[2] Church membership has been debased by the reduction of confirmation to the "right hand of fellowship." At these points the Catholic practice of the Anglican Communion has saved it from the same disastrous inroads from which most of Protestantism suffers. I have also appreciated the wealth of Catholic devotional literature to which the Episcopal Church has directed me. I respect the lives and the witness that the orders for both men and women have expressed within the Anglican communion. I feel that most of Protestantism haughtily rejected a great source of health and strength when they denounced these things as "popery" and made their existence impossible in Protestantism. Here again, the moderation of the Episcopal Church is a source of strength.

Lastly, I thoroughly respect and appreciate the full and complete theology that I find expressed in the Anglican communion. I think it is strong because it constantly disciplines itself by the standards of orthodoxy. Somehow its deep respect for the past, which one might suspect would make it insensitive to the needs of the future, have rather served to save it from the tangential theological fads of various periods. It has been influenced by all the movements within the broad expanse of Christendom, such as the "social gospel," "psychiatric salvation," and so forth. But at the same time its orthodoxy has served as a balance; and certainly in our day it has produced far more than its fair share of Christian thinkers skilled in presenting effective apologetics or stimulating theological writing. The Church of England, with Evelyn Underhill, William Temple, Dorothy L. Sayres, C. S. Lewis, Emile Cammaerts, and Arnold Toynbee, has produced men and writings which have spearheaded a respectable counter-attack against the confident positions of a materialistic secularism.

These emphases which the Episcopal Church has preserved are important precisely because they are not hers, but rather are part of the broader Catholic heritage. Therefore, they more properly belong to everyone, rather than just to the Episcopal Church. She feels that she could serve no higher calling than to share these with all who are willing to cherish them, and that all will be enriched in this process.

The big question, of course, is: Are these emphases mutually exclusive, or can they all assume their place in a larger context? Some of us dare to believe that the two witnesses could complement and strenghthen each other in a way that is bigger, fuller, and more Christian than their present divided witness. We can imagine a church with a deeply sacramental and liturgical worship—the kind of thing that The Methodist Church is feeling after when it writes prayer books and builds central altars. (But prayer books are not written, any more than folk stories or ballads—they grow from the life of a Christian community.) We see this tempered by the easy and natural prayer fellowship of informal prayer meetings such as played an important part in the early growth of Methodism. We can see a place in the church for the good-natured neighborliness in which The Methodist Church abounds, and which the Episcopal Church so often lacks. And together with this, deeper respect for and direction in the spiritual life, which are to be found in the humble acceptance of Catholic piety. We see a middle-class church and an upper-class church, giving to each other benefits and receiving the balance that each needs so desperately from the other. We can see the social awareness of the Methodists, finding its real use as it serves to propagate and express the fulness of the faith an orthodoxy has revered.

Perhaps this union is possible; it may be just a superficial judgment. But if it is worthy of any consideration at all, the next step is clear: People in both churches will have to make a prayerful and sincere effort to understand each other. This means that ministers and priests should study carefully and devoutly the histories and backgrounds of both communions. Competent theologians should make a sincere effort really to understand the other body's point of view. Two motives should dominate all study: To be faithful to the best in one's own communion; and to be sympathetic to the other person's point of view.

It might very well be that a reconciliation is possible between the Methodists and the Anglicans that would satisfy the needs which the ecumenical movement has forced upon us and loyally strengthen the best in our divided fellowships. There is one way to find if this might be so: that is devoutly, prayerfully, and intelligently to place ourselves in the hands of God, and see where he shall lead us.

2 For articles on this subject, see "Do We Have Infant Baptism?" Jan., p. 34; and two replies, "Adoption Into the New Israel," May, p. 9, and "Children, too, Are Persons," May, p. 11.

slants on the secular

By ROGER ORTMAYER

(Director of Church and Community Relationships, Mount Union College, Alliance, Ohio)

ON MY vacation, I thumbed through a morning newspaper. It happened to be the *Illinois State Journal*, published in Lincoln's home town, Springfield.

Incidentally, I wonder why Chicagoans have let John S. Knight do what he has done to the *Chicago Daily News*? At one time the *News* maintained a semblance of dignity. It also believed in culture—culture with a capital "C." No one in his right mind would have suggested that Chicago could better itself by substituting the *Akron Beacon Journal* for the *News;* but that seems to have been attempted.

For instance: The present *Daily News* gave columns of front page space to a Hollywood failure (Carole Landis) who had many loves, much fame, and publicized beauty, yet who found none of these worth living for. The failure of a motion picture beauty took up half of the *News'* front page for several days. The paper once respected throughout journalism for the quality of its foreign news coverage did not let the Palestinian war, the seige of Berlin, a French cabinet crisis, or the strife between Tito and the Comintern compete for prominence with the pitiable circumstance of a private failure. The newspaper gave its most prominent layout and banner headlines to all the little personal despairs that led to Carole Landis' suicide. Even for her, a truly civilized newspaper would have respected some area of privacy. But not the *Chicago Daily News* and most of its newspaper brethren.

As Richard Weaver suggests, these are the obscenities. "Obscene" is the most charitable word that can be applied to the practice of sacrificing all private reserve for the sake of titillation of the public's curiosity.

THE secular exploitation of death turns my attention again to the *Illinois State Journal*—a newspaper better than most, but not good enough. Thumbing through it, I noticed a three-column ad on page 7:

EVENINGS ARE BEAUTIFUL

We extend to you a special invitation to come out to Oak Ridge after work . . . even after dinner. The evenings are beautiful out here. . . .

The idea of making a pre-need selection in Oak Ridge is an idea which is becoming more and more popular, for a pre-need selection can be made leisurely and in fair weather. . . .

OAK RIDGE CEMETERY

For a "slant on the secular" that is suggestive and disturbing, think for a moment what the secular spirit has done to death, turning a profound experience into a fantastic midsummer night's dream!

Death is no longer a moment of intense religious experience. It has been signed over to the funeral hucksters. The one who presides at death is not the clergyman, but the mortician. The pastor is invited in, but he feels like an appendix—a somewhat superfluous appendage to the funeral folk. It is interesting to note that, recently, two English travelers could not refrain from writing morbidly satirical novels after seeing southern California's Forest Lawn Cemetery (Cedric Belfrage, *Abide with Me;* Evelyn Waugh, *The Loved One*).

An extra footnote to the "progress" of the three-hundred-million dollar death industry: some simple Mexican funerals cost as little as nine cents. Viva free enterprise!

LAST summer, *Harper's Magazine* published serially W. Somerset Maugham's latest novel, *Catalina.* In the breezy "Personal and Otherwise" section, the editors mentioned their surprised delight at the opportunity. The surprise came, they wrote, because they would never have imagined that the "slick" magazines of great circulation and vast bank accounts would have let the manuscript slip through to *Harper's.*

Reading the serial, their surprise should have been tempered. Maugham's satirical thrusts at the Roman Catholic Church in the Spain of the Inquisition might not be taken kindly by the hierarchy and its protagonists. Perhaps those magazines of mass circulation would not risk it, although that is but a guess. At the same moment, *The Nation* got a slap for last winter's articles that critically analyzed Roman Catholic medical practices. The New York City Board of Education followed the lead of Newark, New Jersey, in banning the publication in New York's vast system of public school (*Time,* July 5).

SOME kind of medal should be pinned on Bernard DeVoto. He has done a magnificent job in digging out and publicizing in *Harper's* ("Sacred Cows and Public Lands," July) the activities of a small and selfish group of Western stockmen who are seeking to destroy the authority of the Forest Service. Ultimately, they wish to gobble up the few grazing lands of the West over which some measure of conservation control is still exercised.

Organized and constant pressure is directed toward Congress and its pertinent committees, seeking to change grazing policies, to cut the appropriations of the Service that can do something about over-grazing, and to discredit conservation activities. The cattlemen and sheepmen—though not all of them are following the stupid leadership of the associations—are being joined by organized representatives of the more powerful industrial interests, such as the U. S. Chamber of Commerce and the National Association of Manufacturers.

HOLIDAY magazine highlighted its August issue with an article on the living, golden seeds of peace that you hold in your hand and plant in the earth—corn. Russell Lord wrote it, and there is no better writer on things about the farm than Mr. Lord, who edits *The Land.* He writes delightfully about the down-to-earth people and projects of the Corn Belt. Other articles in that issue included one by Phil Strong, on the Iowa State

[*Continued on page 47*]

homiletics

Preaching in Advent

By HOWARD L. STIMMEL

The typical American observance of Christmas is as pagan as the ancien Roman Saturnalia. Consequently, congregations need to be prepared before hand if they are to have a Christian celebration of Christ's birth. The pasto of The Methodist Church, White River Junction, Vt., writes this article (See also the Calendar for Advent and Christmastide in the October issue

WHAT shall be the burden of our preaching in Advent? In his still vital Yale *Lectures on Preaching*, Phillips Brooks laid down three principles which ought to control a preacher's choice of subjects: "First comes the sympathetic and wise perception of what the people need; not necessarily what they consciously want. . . . This perception . . . is the aggregate effect of a large sympathetic intercourse, the fruit of a true knowledge of human nature, combined with a special knowledge of these people, and a cordial interest in the circumstances under which they live. . . . The second element of choice [is] the desire to preserve a symmetry and proportion in our preaching . . . in relation to our whole scheme of teaching, to what has gone before and what is to come after." Brooks commends the ancient calendar of the church year as an excellent resource at this point. "Then comes the third principle by which the choice is regulated . . . the element of the preacher's own disposition." [1]

Stimmel

With these basically sound principles before us, let us consider our preaching program in Advent. What needs of our people are especially pressing now, and what is there in the message of Advent that speaks with particular relevance to these needs?

As we think of our people there springs to mind first at this season the need of preparing for a Christian observance of Christmas. This in turn suggests the need for an adequate understanding of and faith in the significance of Christ for ourselves and our world. And then there is the need for sanctifying the joys of the Christmas season. Joys of home and family life, the circle of friendships, glad ministration to those in need—these and other joys which are especially keen at Christmas time must be lighted up with a spirit that goes deeper than secular merrymaking. Nor dare we forget the sad and the lonely at this season, those for whom the approach of Christmas means the opening of old wounds and the reliving of old regrets. There is need for a message of comfort. To all of this we add the mood of discouragement and sometimes despair about the world in which we live. Curiously enough, the most realistic stanza in one of our Christmas hymns, "It Came Upon the Midnight Clear," is omitted from some hymnals:

Yet with the woes of sin and strife
The world has suffered long;
Beneath the heavenly strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The tidings which they bring;
O hush the noise, ye men of strife,
And hear the angels sing!

To all of this, every preacher can add other needs which are borne in upon him because of his intimat knowledge of the congregation t which he ministers.

So much for needs. What abou resources? The Advent season in th church year covers the four Sunday immediately preceding Christma Day, including Christmas Eve. It i sometimes called "the New Year sea son of the church year." The pla of the church year embraces tw major divisions. The first half, begin ning with Advent, centers around th major events of Jesus' life an stresses the thought of God's revela tion to man. The second half has t do chiefly with the life of the churc and man's response to God's revela tion. If one is seeking detailed guid ance concerning the plan of the yea as a whole, together with suggeste Scripture themes, he can scarcely d better than to consult George M Gibson's *The Story of the Christia Year* (Abingdon-Cokesbury Press 1945). For our purpose here, I sha indicate briefly some of the preach ing values available to us in th Advent message in terms of the need indicated in the preceding paragraph

First, preparation for Christmas Our people need such preparatio greatly, since so much of the pre Christmas activity in our society i pagan. According to one theory o the origin of Advent in the churc year, its purpose was to detach th faithful from pagan rites in ancien society connected with the first o January. Any of our present day win

[1] Phillips Brooks, *Lectures on Preaching* (E. P. Dutton and Co., 1893), p. 153-155.

ter festivities are as pagan as the Roman Saturnalia. Even as Lent is intended as a spiritual preparation for Easter, so Advent can be used as a "winter Lent" in preparation for Christmas. The preacher may feel like striking this note on the very first Sunday in Advent, preaching about "Making Christmas Christian," or something of similar import.

All this is closely related to our people's need for an adequate faith in Christ. The Incarnation, of course, is the major doctrine that is relevant to this season. Long ago the author of the Fourth Gospel wrote about his book: This is *written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.* His primary purpose was to communicate the new life, and his chief vehicle was a lofty faith in Christ. We too desire to communicate the divine life to our people, and they will not be likely to receive it apart from a high appreciation of Jesus and the personal trust which he inspires.

Many of our people are at sea when it comes to faith in Christ. Some think of him merely as a good man and an ethical teacher. Some think of him as a theological abstraction. Some do little thinking at all about him, or they are simply confused. The four Sundays in Advent are good occasions for the preacher to help his people arrive at essential convictions about God, who came to us in Christ to reconcile the world unto himself. Faith in the incarnation, of course, does not stand alone. It is part of a constellation of religious beliefs, which need to be viewed together. Perhaps the preacher will want to deliver a series of Advent sermons dealing with the system of beliefs, the climax of which is God's self-disclosure in Christ.

In The Methodist Church, this year, we are initiating a four-year movement "For Christ and His Church," and this year's emphasis is on "Our Faith." The Methodist preacher easily can relate his Advent messages to this larger purpose. Always, however, he will keep in mind the fact that the important thing as far as his people are concerned is the communication of life. He will stimulate and inform his people's faith not as an end in itself but in order that by believing they *may have life in His name.*

The second Sunday in Advent is designated as Universal Bible Sunday. In our preparation for Christmas and in our searching for an adequate appreciation of Christ, the Bible is our prime resource. On this Sunday the minister may want to deal directly with the Bible as a whole, or he may want to preach from the Old Testament prophets or the work of other biblical personalities who prepared the way for the entrance of Christ into the hearts of mankind. As I suggested in the matter of doctrinal emphases, so here the preacher may want to deliver a series of sermons on some extended section of the Bible to prepare his people for the Lord's Advent. A year ago—having been stimulated by reading Raymond Calkins' *The Modern Message of the Minor Prophets* (Harper & Bros., 1947)—I gave a series of nine sermons on the minor prophets, commencing six weeks before Advent and running up to the week before Christmas Sunday.

When dealing with the prophets in relation to Jesus, the preacher must be exegetically honest. Today, we simply cannot handle prophetic material in the manner that was taken for granted by a former generation, combing the Old Testament for predictions of this or that detail in the Master's career. Handel's *Messiah* is a musical masterpiece, but the text implies abominable exegesis! We must tell our people frankly that there is in the Old Testament not a single specific reference to Jesus of Nazareth. The prophets' relation to Jesus must be conceived along different lines. As Elmer A. Leslie once put the matter to one of his classes: "Jesus was not the fulfillment of prophetic predictions. He was the realization of prophetic ideals." So conceived, one can begin with Amos' cry for justice and carry his congregation up through the author of Jonah's faith in a God of universal love. Surely, a congregation that has been led through this course of spiritual pioneering is ready for a message about God who *so loved the world that he gave his only Son for us.*

I have suggested that the joy of Christmas season needs to be interpreted to our people in terms of its fulfilment in Christ. The early poetry associated with our Lord's Advent announces *good news of a great joy.* We can help our people see that the joy of Christmas arises in part from the fact that Jesus gave the world the most joyful conception of God that men have ever had. We can help them see that Christmas means joy because Jesus has given to despairing people a new sense of the worth and dignity of their own lives as children of God. We can help them, through Christ, into the joy that comes when they are delivered from preoccupation with themselves. And we can help them to acknowledge Christ as Lord of their lives and to find in this supremely unifying loyalty the wellspring of the deepest joy of which the human heart is capable.

Joy to the world! the Lord is come:
Let earth receive her King.

We must not forget, however, that for many people the approach of Christmas does not signify joy. There is always a special poignancy about the funerals a minister is called on to conduct at Christmas time. As he prepares for his pulpit in Advent, the minister will be thinking of those who recently have been bereaved, and he will remember, too, those who recall with new freshness the sorrows of other years associated with Christmas. He will be thinking of the lonely ones, both young and old, who feel shut out from the joy of fellowship with loved ones around some blazing fireside.

The preacher will remember the words of one who said, *Comfort ye, comfort ye my people.* And he will try to help these sad and lonely ones to see the candles of comfort which God has placed in the windows of the house not made with hands. Harry Emerson Fosdick tells the story of a little girl who wrote a letter to Santa Claus, telling him that little brother had gone to heaven last week, and asking him to bring Daddy something that would make him stop crying. Mummy had said that only eternity could cure him, and the little

[*Continued on page 30*]

BIBLE STUDY

The Temple and Its Sacrifice

In the preceding article of this series on "Jesus' Use of the Old Testament the professor of Old Testament at St. Stephens College, Edmonton, Alberta Canada, visualized the Law of Moses as a preparatory step toward the high law of Christ's Gospel. Here he discusses the fulfilment and deepened mea ing of one Old Testament institution as interpreted by Christ.

By

GEORGE B. CAIRD

SO LARGE a proportion of the Old Testament is concerned with the temple and with its sacrificial worship, that the New Testament could hardly be said to fulfil the Old unless these institutions were gathered up into its thought and practice. Two of the most searching questions of religious faith are bound up with this subject—the temple is the answer of the Old Testament to the question, "Where can I find God?";—sacrifice is its answer to the question, "Wherewith shall I come before the Lord?" And in each case the Old Testament is aware that the answer is inadequate.

The Temple

Where can I find God? Wherever God chooses to appear (Gen. 28:16-17). In the place where he causes his name to dwell (Deut. 12:5). Israel had in its religion the roots of a universal and spiritual faith, but in practice the presence of God was associated with special sanctuaries. Men going on pilgrimages to Bethel could be described as *going up to God* (I Sam. 10:3). When the law of Deuteronomy abolished the local sanctuaries—the High Places—and made the Jerusalem temple the one legitimate place of sacrifice, that temple became the sole place where men might seek the face of God.

The temple was the place where God's glory dwelt (Ps. 26:8)—that radiant glory which was the symbol of the divine presence. The tabernacle in the wilderness was sanctified by the presence of the glory of the Lord (Exod. 29:43), and that glory had entered the temple of Solomon at its consecration (I Kings 8:11). Ezekiel in a vision saw the glory depart from the temple before its destruction by the Babylonians (Ezek. 10), and in another vision of the more distant future saw it return to the restored and purified temple (Ezek. 43:1-6).

There were those who realized how superficial this belief was. Solomon's consecration prayer contained such a doubt. *Will God indeed dwell on the earth? Behold, heaven and heaven of heavens cannot contain thee; How much less this house that I have builded!* (I Kings 8:27) Jeremiah wrote to the exiles in Babylon to assure them of the presence of God in their midst (Jer. 29). But these were solitary voices, and their lesson was not learned by those to whom they spoke. The psalmist in exile on the slopes of Hermon felt out of touch with God because he could no longer join in the festival processions to the temple (Ps. 42), and the temple continued to be the focus of Israel's faith.

The false witnesses who were brought forward at Jesus' trial accused him of saying, *I will destroy this temple that is made with hands, and within three days I will build another made without hands* (Mark 14:58). John claims to give the actual words that Jesus spoke: *Destroy this temple, and in three days I will raise it up,* and comments that he was speaking of his own body (John 2:19). Whatever version of the saying we accept, it is plain that Jesus was claiming to be himself the true temple, the place where men must come to meet with God. Just as Solomon's temple was left desolate by the departing glory, so Herod's temple was left desolate by the departure of t rejected Jesus (Luke 13:35). T new temple was Jesus himself, an after his destruction, it was to be built in three days in the living te ple of the Christian Church, where he was the cornerstone (Mark 12:1 I Pet. 2:5-6).

The idea of the glory of the Lo receives an interesting developme in the story of the Transfiguratio (Mark 9:2-10). Jesus appears to t three disciples with Moses and Elija clothed in the radiance of divi glory. When Peter proposes to ma three tents, he is not suggesting th it would be a good idea to camp f the night. The tents are to be, li the tabernacle in the wilderne sanctuaries for the glory of the Lor there are to be three, because t glory is present in three modes— Moses representing the Law, in Elij representing the prophets, and Jesus. Mark comments, *He did n know what to say.* Peter meant we but his suggestion was foolish, f Moses and Elijah soon disappear and Jesus was left alone. There w no need for three tabernacles, or ev for one. Jesus himself is the tab nacle of the glory, and the glory the Lord revealed in the Law and t prophets is now summed up in hi *The Word became flesh, and tab nacled among us, and we behold glory* (John 1:14).

Where can I find God? *He that h seen me has seen the Father* (Jo 14:9). *For God, who commanded t light to shine out of darkness, ha shined in our hearts, to give the lig of the knowledge of the glory of G in the face of Jesus Christ.*

It is not enough, however, to ask,
here can I find God?

how shall I, whose native sphere
dark, whose mind is dim
fore the Ineffable appear,
nd on my naked spirit bear
ne uncreated beam?
—Thomas Binnie

ne Old Testament answer to this
estion is sacrifice, but it is an an-
er about which there was constant
easiness. The prophets were partic-
arly outspoken on this subject.
nos (5:21-27), Hosea (6:6), and
aiah (1:10-15), all denounced the
e of outward forms of religion with
corresponding inner loyalty, and
icah summed up their teaching in a
eat utterance (6:6-8). Jeremiah
otested that the distinctive thing
out the demands of the Lord was
t sacrifice but obedience (7:21-23).
The criticism of the prophets pro-
iced some profound effects on the
terpretation of sacrifice. In the early
ys sacrifice was a happy event,
hen men "rejoiced before the
rd"; it was essentially an act of
mmunion, a meal shared by the
rshipers with their God (I Sam.
4-18; 9:11-24). But as more and
ore emphasis was placed upon the
liness of God, and Israel became
ore and more conscious of sin, a
lf opened between God and man.
mmunion disappeared from wor-
ip, and only the High Priest, once
year, was allowed to enter the holy
holies. After the exile greater prom-
ence was given to the sacrifices of
onement, but the Priestly Code leg-
lates only for unintentional sin; for
ns committed "with a high hand"
knows of no atonement.
Sacrifice was also regarded as a
ft—but there were many who recog-
zed that it was at best a symbol of
nother gift, the gift of perfect obe-
ence, which was beyond the compe-
nce of Israel to offer. The covenant,
o, had been inaugurated with sac-
fice, but the covenant had failed, and
new covenant was needed. Thus, in
veral respects, the institution of day
day sacrifice bore mute testimony
the incompleteness of the religion
Israel. Only the feast of the Pass-
er maintained a vital connection with the life of the people, reminding them that God had redeemed them from slavery in Egypt.

Jesus reiterated the prophetic criticism of sacrifice (Matt. 12:7), but he also interpreted his own death in sacrificial terms. *The Son of man came not to be served but to serve, and to give his life as a ransom for many* (Mark 10:45). There are, in this one verse, no less than three echos of the vicarious sacrifice of the Suffering Servant, whose life was made *an offering for sin,* so that he could *justify many* and bear *the sin of many* (Isa. 53:10-12). The word "ransom" is particularly important. A man might be ransomed or redeemed from slavery by a money payment, and a first-born son might be redeemed by animal sacrifice (Lev. 25:25-55; Exod. 13:12-13). But there are some conditions from which redemption is humanly impossible.

They that trust in their wealth,
And boast themselves in the multitude of their riches;
None of them can by any means redeem his brother,
Nor give to God a ransom for him . . .
That he should still live alway,
That he should not see corruption
(Ps. 49:6-9).

A ransom is required only where life is forfeited, and Jesus knew that he had to do with men and women whose lives were forfeited through sin. *What does it profit a man, to gain the whole world and forfeit his life? For what can a man give as a ransom for his life?* (Mark 8:36-37). What men could not do for themselves Jesus was doing for them when he gave his life *as a ransom for many.*

The sacrificial significance of his death is made still more obvious by the words which he spoke over the cup at the last supper, whether they were spoken in the form given by Paul or in that given by Mark. *This cup is the new covenant in my blood* (I Cor. 11:25). *This is my blood of the covenant, which is shed for many* (Mark 14:24). Behind this saying lie both the description of the sealing of the old covenant with the blood of sacrifice (Exod. 24:3-8), and the vision of the new covenant—*I will forgive their iniquity, and I will remember their sin no more* (Jer. 31:34). In making these allusions Jesus was not, of course, giving a sacrificial significance to the last supper itself, but to his death. The last supper was an example of a practice well known to students of the Old Testament—the prophetic act. Just as Isaiah went about half-clad for three years, as a sign of what was to happen to Ethiopia (Isa. 20); just as Jeremiah smashed an earthen pot, to demonstrate the imminent destruction of Jerusalem (Jer. 19); so Jesus broke the bread in token of the breaking of his body, and handed round the bread and the cup in token of the benefits of his death. It would be as sensible to think that Jeremiah's pot became the city of Jerusalem as to imagine that the significance of the last supper lay in the elements of bread and wine. The significance lay in the acts, which represented Jesus' coming sacrifice on behalf of all who would accept it.

All the important elements of sacrifice were present in the death of Christ, and they are all developed in one or another of the writings of the New Testament. His death established communion between man and God, it made atonement for sin, it offered to God the gift of perfect obedience, it inaugurated the New Covenant, and above all it was the New Passover, which delivered mankind from a worse bondage than Egypt—the tyranny of sin.

Of all the imagery of the New Testament which is used to describe Calvary, the terminology of sacrifice is most foreign to the modern mind, because the institution of sacrifice forms no part of modern life or worship. Jesus, however, used this terminology presumably because it best suited the thoughts he wanted to express, and in so doing he gave new meaning to the blind gropings of the ancient Israelites who tried to satisfy the requirements of God by offering *a lamb without blemish or spot.* It is our loss if we cannot enter into some of the greatest statements of the New Testament's faith. Christ, *when he had offered one sacrifice for sins for ever, sat down at the right hand of God* (Heb. 10:12). *Through him we . . . have access in one Spirit to the Father* (Eph. 2:18).

Religion's Dividing Line

A Sermon by RALPH H. RICHARDSO

A kapok cushion, a cash register, a cosmic slot-machine—one of these may be the Christian faith to persons who expect to use religion. The pastor of Hamilton Methodist Church, San Francisco, contrasts this group with persons who expect religion to use them.

THERE are as many kinds of religion as there are persons in the world. Each man has his own. Every human being builds a spiritual cathedral, and in it his best self worships at the shrine of his loftiest dreams. Without this inner sanctuary man could not stand the hectic discords which would tear his sensitive soul to shreds.

We know, when we have courage to face it, how brutal this world is. It bruises the innocent unjustly. It cynically distorts decency. It meshes motives in the gears of ethical compromise. And with sickening frequency it streaks pure love with rejection. If contemporary skepticism is right, life brings us at the last to a gigantic frustration. We call it death. Symbolized by a grave digger's shovel, it levels everything off and then asks, "What are you going to do about it?" The good and the bad, the excellent and the mediocre, the beautiful and the ugly are all brought to one sardonic end. Interior shrines help us to bear the awful contrast between what is and what ought to be.

The diversity of faith is one of life's intriguing facts and, better than words, it speaks of man's need of God. As someone has said, "If there were no God, man would have to invent one." On high levels, life requires God; and its low levels only prove how inadequate and tragic man becomes without him.

Admitting variant kinds of religion, great service can be rendered God by a clear, cool analysis of the faith men possess. For practical purposes this can be done with breath-taking ease and accuracy that is devastating.

Religious persons can be divided into two classes: those who expect to use religion and those who expect religion to use them. The dividing line is *use*. Between the two there is a great gulf fixed, both as to the character each produces and as to the effect each has on the world.

One way that men try to use religion is by turning it into a well-filled kapok pillow which cushions them from life's jarring shocks.

On the walls of a certain college chapel this spongy type of religion is found. Among some excellent definitions appears this inscription—and it speaks for a multitude: "Religion is intended as a comfort, a solace, a necessity for the soul's welfare; and whichever form of religion furnishes the greatest solace is the form which should be adopted, be its name what it will."

If that is true, religion is a purely personal affair. Beyond its ability to help men over their rough spots and land them safely on the other side, it has no other obligations. If, in order to do this, religion puts on rose colored glasses to make things look pretty, and burns incense to make things smell pretty, then it is a "pretty" good thing. And mighty handy, especially if you and your loved ones are well-fixed.

Much can be said for religion as a source of comfort. At this point religion does not stutter. It speaks clearly, decisively, distinctively. Beside an open grave Christianity says, *There is a natural body, and there is a spiritual body. . . . As we have borne the image of the earthly, we shall also bear the image of the heavenly.* To men who, having played the fool, are big enough to admit it and repent, Christianity says, *Though your sins be as scarlet, they shall be as white as snow.* When men batte by life's cruel impartiality begin wonder why a good God would p mit the noblest to be crucified, the innocent compelled to suffer, ligion does not even wait to clear throat; it says, *Like as a father pit his children, so the Lord pitieth th that fear him.* In the presence of r fortune and sorrow, great relig has no speech impediment. It is quently assuring.

Religion's comfort, however, relative to the faith that every i vidual in the eyes of God has infi value. It cannot be enjoyed in lated splendor. Because God cre men they are a light which will ne go out, and they embrace a love wh reaches beyond the grave. So, *Th is a natural body, and there i spiritual body.* Since God seeks fellowship of men he forgives e the penitent's malicious disobedie *Though your sins be as scarlet, t shall be as white as snow.* Inasm as God treasures persons, he supp them in their hardest troubles, *father pitieth his children.*

Religion's refreshment is not, t as an overstuffed pillow with whi man cushions himself. Its comfo a by-product of his work to relieve needs of his fellow-men who, b in grief or trouble, need to be istered unto. Instead of bein bromide for unsteady nerves, gen religion is a shot of adrenalin our lethargic hearts. How we this deeper comfort of religion— who can look on misery and be moved—only God himself k know.

A second group, practical s that they are, seek to use religio a cash register. It may not ring bell every time they punch the but if by night it shows a neat p then they have made a good in ment.

While this approach is popul is not new. Before the Book of is five chapters old, this entr

nade: *The company of those who elieved were of one heart and soul, nd no one said that any of the things hich he possessed was his own, but hey had everything in common. And ith great power the apostles gave heir testimony to the resurrection f the Lord Jesus, and great grace as upon them all.* A glorious fusion f interest and fellowship was the irect result of the spirit of Christ. hree short verses later, the fellowhip encounters money troubles. A an named Ananias, with the full nowledge and consent of his wife apphira, sold some property and disonestly kept part of the cash to imself, giving the rest to the apostles. eter, when apprised of the situation, pbraided Ananias. The impact of he charge was so great that the poor oarder fell dead. Later, when Saphira went to inquire for Ananias, he too was reprimanded by Peter nd died of shock. She had the distinction of being buried by her husband's allbearers.

Naturally, nineteen centuries would ause some changes in Christianity. But if the apostles went too far on he side of sharing, have we not gone little too far the other way?

If, today, every man and his wife who were not playing square with God financially were suddenly to drop dead the epidemic would make "virus X" look like a kindergarten bug. Life nsurance rates would rise faster than he cost of living. Life expectancy ables would decline more sharply han the value of the dollar.

Many a "good" Christian pays nore for luxury and amusement taxes t year than he gives to the work of God. In this ultimate stage of history, what kind of religion would play marbles with religious gifts and reduce life's most sacred treasure to he comic opera level of a jingle with more rhyme than religion and nore meter than meaning?

Trying to use religion as a cash egister, after the manner of Ananias nd Sapphira, is no way to find the alue of religion. The primitive hurch was impressed by the fact hat they died when they were charged with dishonesty in the things of God. Actually, they were dead long before allbearers carried them to the grave. They died when they thought they could *cheat God* and *get away* with it!

When men look for the monetary value of faith they are not really interested in religion. They want a deified Office Boy, or a well-secured Silent Partner they can *use*. The resurrection gave men a better idea of religion. It left them wanting to share their material possessions, left them yearning for a faith higher than sweet thoughts, gentle sentiments, and soothing dreams. No bargain basement enterprise, religion to the apostles was a glorious adventure in the service of love. Its fruits were the Book of Acts, churches, hospitals, martyrdoms, and far-flung mission stations.

A third way in which men try to use religion is by turning a prayer into a cosmic slot machine: if a man keeps pulling the handle down, eventually he will hit the jackpot. This none too subtle approach is popular during periods of drought when some archbishops urge the faithful to storm the gates of heaven for rain. With the motive there could be no quarrel. The objection is that it reduces religion to magic, making it offensive to the ethically sensitive and questionable to the intelligent.

The weather, fixed for millenia by natural law, will not suddenly slip a cog in our day and leave us with dry reservoirs. Rain will fall regularly now and long after we have departed for other worlds. If it is drought that worries us, why not pray for weather we can control. Pray, for example, for the ethical climate in which we live: we can do something about that. Why not pray that the drought which our bitterness has created may be washed away by the cleansing stream of God's love in our hearts? Let us pray that suspicion which bars us from love—and so leaves us howling in outer darkness—may be taken from us. If it is weather that bothers us, how wise we would be to pray that the reign of loving-kindness may fall in our lives, and through us help water the parched cynical characters of men and women, leaving them with beauty flowering in their spirits and with healthy respect for life and one another.

These ancient attempts to use religion may be popular, but they never express man's quest for the highest. While overstuffed pillows, cash registers and cosmic slot-machines symbolize some religion, great religion has only one symbol: the *cross!* It finds clear expression in men who seek to be used by God to heal the hurt of the world, to restore sight to those who are physically and spiritually blind, and to proclaim *this* the acceptable year of the Lord. Men who follow this high symbol of religion ask for themselves nothing save the privilege of contributing in some way to the work of God on earth, to the security of their sons and daughters, to the liberation of fettered minds, and to cast light on ancient prejudices and bridge the divisions between men.

While this larger view of religion is not exactly popular, it has much to recommend it. It assumes that God knows what he is doing, gives him credit for some intelligence, accepts the prospect that he may be able to love us even better than we love ourselves. Placing our welfare in better hands than ours, it appeals to our reason. In a deeper way, though, it appeals to our hearts. For eventually the time will come when we *must* place our lives in God's hands. Then, whether we like it or not, our polished paganism will suddenly blur, our sleek, smooth exteriors will rapidly wither. Our shining automobiles will follow a hearse in which our body, accompanied by a few friends, will go to a cemetery. Then we *must* commend our spirits to God. If in death we have the courage to trust him with our welfare, why not trust him with our lives while he can still make something of us? If we plan to accept his guidance in that fateful hour we can depend on him *now* to give us worthy motives, programs deserving of our activity.

Immediate dedication to God has this added advantage: in wearying, hurrying days it will empower us with Divine Energy. The chief cause of fatigue is not overwork: it is puerile stagnation. The road to power is not hoarding of strength; it is expenditure of energy! This is the paradox which explains the Galilean's power: *Whoever would save his life will lose it, whoever loses his life for my sake will find it.*

Clinical Material

A spirit of retaliation seems to motivate the young husband in this case to renew friendship with an old girl friend, much to the distress of his wife. The pastor is directive in his questions, and fails to pursue several clues to the reason for friction in this marriage. Editorial comments are italicized.

Mutual Unfaithfulness

MRS. VANCE is a twenty-one year old mother of two children. She lives in a small rural community five miles out of town. Her husband, a war veteran, is employed in the flour mill nearby. I had never met either of them until Mrs. Vance came to my home one Saturday evening. She is an average-appearing person who would be attractive if she "fixed herself up."

I answered the door bell and said, "Good evening."

"Reverend Jackson, may I talk with you?"

"Of course, come in. Won't you take that chair?"

"I hardly know what to say, now that I am here." She showed signs of emotional distress: tears, restless moving of her hands, sitting on the edge of the chair.

"Please feel free to say anything you wish to."

"I have never been to your church. A friend told me that you might help me. I think that you know my husband, Donald Vance?"

"Perhaps I have seen him downtown. I don't believe that we have met. Where does he work?"

"He works at the flour mill. We live out at Westover. He and I and our girl and boy."

"How long have you lived here? I don't believe that I have seen you."

"We came here last summer, after Don left the service. While he was away—overseas—I lived with my folks in Missouri. His mother lives on a small farm near our place."

"How have things been going since you came here?" (*This is pretty directive, but perhaps she was ready to get to the point of her call. We should recognize, however, that it is strongly directive.*)

"At first everything was fine. Now things are going from bad to worse. I don't see how Don and I can stay together much longer. I won't put up with it the way it is now." There were tears, and a handkerchief came into use.

"Tell me about it," I said quietly, after a pause.

"I think he is going with other girls. He goes away almost every night and stays out almost all night."

"That isn't very pleasant for you. Do you know who it is he might be seeing?" (*This is a good statement of reassurance, but the question is far too directive. "Who" is not as important as "why."*)

"I think that it is his old girl friend, who lives some distance from here. I check the mileage on the car."

"Does he say anything about staying out so long?"

"No. There are some fellows he runs around with." She mentioned certain names. "They are a wild crowd. I am afraid he will get into trouble. You have heard about what some of them have been doing?"

"Yes. You mean the stealing, don't you? Perhaps you think he could be implicated in that."

"I am afraid so."

"Do you own your home? What about finances?" (*He might have followed up the above to see why she thinks her husband might be mixed up in this gang.*)

"We rent our place. His salary is not too bad, but we have not been able to keep ahead. I think the shortage of money worries him. Perhaps that is why he is so short-tempered."

"How do you get along together?"

"There are times when he becomes so angry at me that he hits me."

"Do you still love him?"

"Yes. Very much."

"Then you want to stay with hi
Your marriage means a great d
to you?"

"Yes."

"Is he affectionate? Are you
tracted to one another?"

"Yes, he is quite affectionate, a
rule. He seems to be attracted to
And, of course, he is the only
for me."

"Has that always been so?" (*T
question is a stab in the dark.
wonders why the pastor asked it.*)

"No. That is the trouble."

"How do you mean?"

"When he was away . . . thi
hard for me to say . . . I went
other men. That is, I had dates.
There was one with whom I was
volved seriously. He was a sai
We were pretty much wrapped u
each other."

"I understand. And Don kn
about that?" (*There is much mor
this story of conflicts, of guilt
ings, of lonely brooding, that
be gone over before the pastor
"understand," as he says. Perh
now is not the time for it, howe
His question was good.*)

"I told him. Perhaps it wa
mistake. He holds that over me w
ever I threaten to leave him." (*"T
you have threatened to leave hi
would have been a desirable ques
in order to get at the state of
difficulties and quarrels.*)

"Then again perhaps it was
only honest thing to do, under
circumstances." (*He was tryin
reassure her.*)

"Yes, if only he would see it di
ently." (*There is much more
that needs to be discussed.*)

"Do you belong to a church?

"No. But I used to attend a M
odist church regularly when I
younger. I feel that our home n
a religious foundation that we
never had." (*In difficulty she
to the church. This is one of the*

hopeful things that we see happening to people, but the pastor must be able to help when it happens or people will turn away sorrowing and never return.)

"You think that the lack of a religious life may be the root of some of the difficulty?"

"Yes, I am sure of it; aren't you?" she replied.

"Yes, I believe that when we are living the Christian way life is much richer and happier." (*This statement could have been much stronger, but we would like to know how she thinks it could help, to see what her thinking and expectations are. Some expect religion and the minister to work like magic.*)

"What should I do about it?"

"When can I see you and Don together?" (*I would want to know much more about their lives together before seeing the husband.*)

"I would not want him to know I told you about all this."

"Naturally, I shall keep your confidence. Suppose that tomorrow afternoon—if both of you will be at home—I call there to see you. I will make a casual call, get acquainted with your husband, invite you to the services and to the Young Adult meetings, and before I leave, I shall offer prayer. That should serve to start him thinking about things with a new slant or point of view. In order that you can follow through, I shall leave with you a copy of the *Upper Room*, our devotional magazine."

"That will be fine. As far as I know now we will be home. If not, I can call you. I am so glad I talked with you. I had thought of going to Judge Nelson concerning a divorce. Perhaps there is still hope that things can be different."

"I think so."

"I must go now. . . . Good-bye."

"Good-bye. . . . See you soon."

Pastor's Summary: The call helped the situation. Mrs. Vance was no longer in a state of stress when she left after the interview. Some hope was given her that the situation might be solved. She needed faith in herself, in her husband, and in God. He needs to see her love for him and their mutual obligation to their children. I think that reception into a Christian fellowship, along with personal religious experiences, is the answer.

Editor's Summary: The pastor has little insight—at least none was revealed in his summary evaluation—into his having been too aggressive and too directive in his interview. A first interview, such as this in which the pastor's help is sought, and especially where the counselee is unknown to the counselor, should be largely passive and supportive. In this way the counselee gains full benefit of the creative listening by the pastor. In the above call the pastor was so directive that the girl must have felt frustrated and confused. That she was helped is obvious, probably because she feels that there is hope for the situation, and the pastor was reassuring. She also made a partial confession of old failures which may have been causing her considerable emotional conflict, and the pastor did not condemn her. What happened to the sailor? Does she sometimes think of him? We wonder.

The plan is good as far as it goes but it does not go far enough. These youngsters have some pretty deep problems that need to be worked out through counseling before they can ever be happy.

"I don't see how Don and I can stay together much longer. I won't put up with it the way it is now."

Pastor's Note: The next day I called on the Vance family. Mrs. Vance woke her husband and I talked with them. The home was poorly furnished and the house was greatly in need of repair. The children were unclean and poorly clothed. Mr. Vance was quite affable and talked freely; he was not "preacher shy." Everything seemed to be a normal situation as families go. I talked to some extent about the children, how they tie a husband and wife together in love and loyalty, and so on. I invited them to church and had prayer and left the *Upper Room*. They said they were glad that I called, promised to come to church in the near future, and asked me to call again. I plan a follow-up call this week-end. (*We would like to see a verbatim report of this call.*)

Lay Pastoral Workers

By RUSSELL L. DICKS

In at least nine life situations that require pastoral attention, trained laym can minister almost as effectively as pastors—in some cases, even more so asserts the associate professor of Pastoral Care, Duke University Divin School. This material will appear in his forthcoming revised edition of *Pasto Work and Personal Counseling* (Macmillan Co.)

ONE of the greatest difficulties that the minister faces in fulfilling his pastoral responsibilities, as well as in taking advantage of his opportunities, is in having sufficient energy and time for the task. We have seen that there are no short cuts; pastoral work takes time, and it takes energy. The task grows steadily year by year as more emotional problems arise and as people discover that the pastor can help them. Increasingly, clergymen will spend their time doing a formal type of pastoral counseling, in the office, by regular appointment. What, then, about the age-old task of calling on the sick, the dying, the bereaved, the aged and shut-in, promotional calling, routine calling; and evangelistic calling? There is but one answer: *use the layman.*

It is neither possible nor desirable that the church should expect to have a staff of professional workers adequate to do the total task of pastoral care in a church. The staff must be adequate to furnish leadership and handle the more difficult pastoral responsibilities, but laymen can be used far more than we have used them in the past. To be sure, some Sunday classes and church organizations designate members who regularly call on the sick members of their respective classes, but often this calling is slipshod and does more harm than good. While such calling accomplishes something when it is well done, pastoral work by the layman must go much further if it is to make a real contribution to the spiritual needs of individuals, either to those being called on or to those calling. More and more, we have made religion the "business of the minister." If laymen can be drawn into the field of pastoral care they will be greatly strengthened spiritually and the results will be far-reaching throughout the life of the church.

First, we need to have in mind the kind of pastoral calls the layman can make which will be helpful to the parishioner and enjoyable to the caller.

1. *The chronically ill,* that is, persons who are not suffering severe physical pain, but who have been ill for several weeks or months. These persons may be suffering from tuberculosis, convalescing from a heart attack, arthritis, or any number of organic diseases. Their great problem is rebuilding their morale and adjusting to whatever restriction of activity their doctors prescribe, plus loneliness.

2. *Persons who are bereaved,* particularly women who must readjust their lives following the death of their husbands, have a hard time accepting the fact and taking up their lives again. They have the tendency to withdraw from all social activity. They should not be pushed, but both pastor and layman must be persistent in their efforts to prevent grief-stricken persons from building a wall of self-pity around themselves and living largely in the past. This work calls for tact, and it may often be carried on well by persons who themselves have gone through a similar experience.

3. *The shut-ins,* those who because of physical handicaps are confined to a home, a wheel chair, a bed, whose bodies are weak but whose spirits know no limitations if they are properly stimulated and guided. The layman who has tact, imagination, and some initiative can make the difference between spiritual life and death for such persons. The mind need not die because the body is impaired, but often it will, unless someone comes to the rescue. *I came that they may have life, and have it abundantly,* our Lord said. Through visiting, through good cheer and friendliness that blossoms into genuine affection, through ideas, books, handicraft, and mutual interests, a shut-in's spirit may be prevented fr atrophying, and helped to great co age. A gifted layman who follo one, two, or three such persons be of more permanent help spiritu ly than can the pastor, for obvi reasons: the pastor goes on to anot church, he has many pastoral church duties, he may have limi skills in handicraft.

4. *Older people.* The number older people in our churches is on increase. As Maves and Cedar point out in their study, *Church and Older People,* to be p lished soon, perhaps the grea problem older people face, beyo economic security, is need for c tive fellowship. This may be obtai through groups of older people sociating together and through vi ing. While older people should w with each other, younger peo should also have the privilege pastoral contacts with them, for t mutual benefit. Older people need freshness and natural enthusia which youth brings; young peo need the maturity and patient f which older people have. Both n spiritual cross-fertilization.

5. *Evangelistic calling* can be d by laymen. Some will have gre skill at this than others. The pas will call upon persons interested joining the church who are called his attention by laymen, but a mendous amount of time and ene can be saved if he calls only u those who are vitally interested. pastor showed me a list of names thirty prospective members planned to call on during the Ea season: none of them were known him; all were known to his lay and all had expressed interest in filiating with the church. The p

tice of evangelistic calling by laymen is followed in many churches, but to have only evangelistic calling done by the members of that committee seems both short-sighted and undesirable. What profit is there if a decision is reached one day and forfeited in the weeks that follow because of neglect? Good seed and good soil both fail if they are not tended.

6. *Routine calling* is that type which may be done for no other reason than that a given person is a member of the church. It can be done by laymen. In the old Church of Scotland the elders used to call upon every member each quarter and distribute communion tokens which were presented at next communion service. Each person's spiritual and physical welfare was inquired into by one who was a recognized *spiritual* leader in the congregation. Laymen—*selected* laymen, of course—can make this type of call, referring special needs to the pastor for follow-up where it is believed that more skilled pastoral care is indicated.

7. *Alcoholics.* With excessive drinking upon the increase, and because of the tremendous amount of time necessary to make any permanent impression upon an alcoholic, this type of ministry almost inevitably must be in the hands of laymen; if possible, laymen who themselves have been alcoholics.

8. *Juvenile delinquents.* In many churches there will be laymen, either men or women, who are interested in youngsters who are having difficulties and who have got into trouble with the authorities. These youngsters need close follow-up and more attention than the pastor can give.

9. The pastoral care committee should have one or two persons who have knowledge and ability in obtaining employment for persons needing work. These should be individuals who have contacts in the community and ability to interpret personality limitations to a prospective employer, for the pastor and the church often come across persons who cannot compete in the regular labor market for many reasons: physical handicaps, past emotional illness, and even prison records.

[In December, points to be considered in the selection of the personnel of the pastoral care committee will be presented.—Ed.]

Questions of the Month

QUESTION: *Is it difficult to distinguish between an "alibi" and a "confession" (or an expression of guilt feelings), especially in regard to not attending church?*

ANSWER: Yes; in one sense it is. In another sense, any "alibi" is a sign of guilt—else why would a person bother to try to explain why he has not been attending church? You may say, he just feels that he should go to church; or, he feels that way because he likes the minister. That still does not change his expression from being a sign of guilt feelings, even though the guilt is not very deep. One should avoid giving an easy reassurance to such a person.

QUESTION: *Since coming to this charge a few weeks ago, I find that we have here a young mother who is in a terrible mental state—her nerves are "all to pieces." When friends or I call she will begin to cry; then, after a minute or two, she will become calm and will talk for a while; usually she will begin to cry again. She wants to talk about her condition, which I realize is bad for her. As long as the conversation can be guided along lines about the work of the church or opportunities which are opening, she is perfectly normal; yet she will eventually bring the conversation back to her troubles.*

From what I hear, one member of her family had tuberculosis and another became mentally unbalanced. Now, she has the fear of having tuberculosis herself and worries about becoming mentally unbalanced and harming her children and herself. She has expressed concern about each of these fears. She has been going to a doctor who says that she should not think of going to a psychiatrist or of having an X-ray made to determine her condition. What should I do?

I know that it is necessary to help her keep her mind on other things and to encourage her to live for the future.

ANSWER: You have here a woman who is emotionally sick. This is called "depression," and it can be treated through electrical shock. Such people often commit suicide; she is dangerous, also, so far as her children are concerned. She should be taken to a psychiatrist for treatment. Since her doctor discourages this, you should talk to her husband and encourage him to take her, regardless of the doctor's advice to the contrary. Many general practitioners fail to understand the seriousness of these conditions. With proper treatment she might get well in a few weeks; otherwise she may continue to be depressed for six months or a year.

QUESTION: *In our town, ministers are put in the category of "visitors" and are permitted to make calls in the hospital only during visiting hours. Can you suggest a strategy for the Ministerial Association to follow in changing this situation? We are rendered ineffective and are put to great inconvenience by this rule.*

ANSWER: This is an unusual situation, but a few other cases have come to my attention in which ministers are permitted in the hospital only during visiting hours. Someone should first find out why such a rule was established. In one hospital the administrator found that there were so-called "ministers" on the payroll of undertakers, who abused their calling privileges to solicit business for the undertaker. This so enraged the administrator that he required all ministers calling in the hospital to see him first.

Find out if Catholic priests are permitted in the hospital out of visiting hours. You may be sure that they are, for they would fight for that right; we could do with a little of their persistence. Then call it to the administrator's attention that no such discrimination will be tolerated. If he does not immediately change the rule, go to the board of the hospital and then to the press. Avoid this latter course if possible, as it may crystallize opinion among your physicians—who may be blind to the responsibility of the pastor in his ministry to the sick—against the ministers.

The pastor is permitted in the sickroom out of visiting hours because his work is more effective when visitors are not present. Further, such privilege is a recognition that he is a busy person and cannot always call at a given time.

The exception to out-of-hours calling in the hospital is the obstetrical ward. Here the minister must call when the babies are not with the mothers, but it is a simple matter to ascertain these hours and plan one's calls accordingly.—***R. L. D.***

Mental Health in War and Peace

PSYCHIATRY IN A TROUBLED WORLD, *by William C. Mennniger. Macmillan Co., 336 pp., $6.*

This comprehensive volume is by one of America's outstanding psychiatrists. Dr. William Menninger is the younger of the two brothers who formed and head the famous Menninger Clinic of Topeka, Kansas. His extensive experience in many aspects of psychiatry fitted him well for his post as Chief Consultant in Psychiatry to the Surgeon General during the years 1943 to 1946. In *Psychiatry in a Troubled World* he delineates clearly the problems that were faced by America Army psychiatrists, and how they were met. More than this, the psychiatric lessons learned from the shooting war and its aftermath are shown to be applicable to the problems of everyday, peacetime mental health.

The first half of the book deals with war. Dr. Menninger carefully summarizes the history of psychiatry between the two great world conflicts and points out how little our Army utilized the rich psychiatric heritage of World War I. Difficulties inherent in our military system predisposed to repetition of this failure to learn from experience. The author's frank criticism of the Army transcends idle carping to make concrete suggestions for the future. In a chapter entitled "Personality of the Soldier," the structure and function of the human mind are outlined in simple terms and a basis is laid for an understanding of personal and social maladjustments and illness. The environmental stresses and supports of the fighting man are discussed in considerable detail.

In Part II, the peacetime role of psychiatry is enunciated. Mental health for everyman—in the home, the community, the school, and at work—is the theme of this section. Dr. Menninger emphasizes the prevention, early detection, and efficient management of emotional problems, and advocates the application of psychiatric insights in industry, penology, and the Army of the future. Providing abundant examples of worthwhile avenues of psychiatric investigation, he pleads for increased public and medical interest and support for research and training.

This book will be of particular interest to ex-chaplains, who will recognize familiar names and places, chuckle over Army procedure, and see themselves and their buddies in every chapter. References to the Army chaplain himself are brief and emphasize chiefly his role as personal counselor to the homesick and distraught. All too often, in addition, he was called upon to act as morale officer in providing recreation and diversion. The importance of prayer for men under stress is cited on page 100. As beneficial aspects of religion, the author lists the following: comfort, reassurance, hope, personal supports, group identification, finding friends, and outlet for constructive outside activities. Dr. Menninger gives the lie to the fallacious but popular notion that psychiatry and religion are necessarily incompatible. He quotes the recent affirmation of the Group for the Advancement of Psychiatry to the effect that psychiatry and religion are both historically and functionally linked and share many common goals.

This volume will give any minister needed insight into the psychodynamic background of the veterans in his parish. No pastor can afford to be ignorant of the developmental psychology set forth in chapters four to seven, and every clergyman should be prepared to recognize incipient emotional calamity in order to do his share for the mental health of his flock. *Psychiatry in a Troubled World* is a long book and contains a great deal of tabular material, some of which may be uninteresting to some readers. Nevertheless, most of its chapters merit the minister's perusal. It is, in addition, a valuable source book on the soldier and his health, as the book is magnificiently documented and exhaustively indexed.

For a work of such ambitious scope, this volume proves to be gratifyingly true to its avowed objective—telling the story of psychiatry in both war and peace. The author is, no doubt, one of the few men who could as comprehensively and patiently tell this story. His broad interests, deep understanding, and warm devotion to mankind and its future manifest themselves throughout the pages.—***Earl A. Loomis, Jr., M.D.***

(*The reviewer is on the staff, Hospital of University of Pennsylvania.*)

Understanding Persons

CONCEPTIONS OF MODERN PSYCHIATRY, *Harry Stack Sullivan. The William Alanson White Psychiatric Foundation, 1947, 147 pp., $2.*

Dr. Sullivan is one of the top men in American psychiatry. He is little known outside his own field because he has published nothing previous to this book for general consumption. His influence within his own group is as great as (if not greater than) that of any psychiatrist. A man of independent thought, with intense interest in persons, and a wide and deep experience with the mentally ill, he has challenged many of the standard assumptions of modern psychiatry and has formulated an approach which is changing many of the old-line procedures in psychiatry.

Dr. Sullivan defines psychiatry not as a study of an isolated individual, but as the study of "interpersonal relationships." The relationships which a person has had and is now capable of having with significant people in his experience is the focal point of his investigations. He sees each person engaged in the pursuit of the satisfaction of biological needs arising from within his own organism, on the one hand, and searching for security within his culture, on the other. To gain satisfaction and security is to have power in interpersonal relations; to fail in this is to develop a sense of helplessness or anxiety which in turn gives the person an additional problem and may lead to various pathological relationships as attempted solutions.

The above summary is all too sketchy and incomplete, for a short review cannot fully cover the material in this book. It is not easy reading, and requires some background knowledge of psychiatry. From a religious point of view, it is a highly significant book. Jesus defined religion in terms of the relationship of love for God, for others, and for self. Sullivan is much concerned with the ability of each person to develop a relationship of love between himself and others.

Sullivan's point of view is highly instructive for the open-minded student of religion.—***Carroll A. Wise.***

(*The reviewer is professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, and a member of the Circuit Staff of* THE PASTOR.)

on theory & practice

Methodism's Response to World Need

By ALBERT C. HOOVER

Curtailment of operating expenses is not an adequate answer to the demands for increased giving to World Service, asserts the director of the Methodist Statistical Office, Chicago, Ill. Rather, we can achieve our financial goals through an ever-increasing number of church members who give.

METHODISM'S giving is constantly before us for study; and the same figures are made to support widely different points of view, depending upon the interpreter of those figures. No matter how widely different the conclusions may be, there are two elements in such a calculation that give special cause for concern: one, the over-all per capita giving; the other, the amount consumed by the local budget as compared with the amount given to "others."

Per capita giving is, of course, arrived at by dividing total gifts by the number of members. When Methodism's per capita giving is placed alongside that of the other denominations, it suffers greatly in comparison. Its low comparative record evolves largely as a result of carrying along a heavy weight of inactive members. Pastors fear being penalized for reducing inflated membership rolls. Superintendent and bishops shy off from diminishing statistics. Methodism must divide by its one and one-half million "inactives" as well as its seven million so-called "actives." Per capita giving then stands or falls largely upon what constitutes membership records.

In addition to her inactives, Methodism has an estimated two million children and young people, the larger number of whom contribute through the single family gift of an adult, if they contribute at all. Methodism has another million, mostly folk of advanced years, who have limited incomes from which they give generous though limited sums. It is not difficult to believe that Methodism's actual contributors are reduced to not more than four million. It also is not difficult to believe that a very large percentage of the contributors give less than one dollar per week for all purposes and that the bulk of the giving has been done by one million members. A few people giving large amounts and many people giving small sums do not fairly determine a fair per capita sum. It does not seem quite just therefore, to speak of the average contributor, for it is hardly reasonable to apply the law of averages here any more than to say that the per capita cost of intoxicating drinks in the United States is sixty-three dollars; for millions of persons do not drink. This method is, however, widely and often carelessly used as a convenient and easy way for determining responsibility or estimating cost.

There are certain elements that should enter into the calculation of the so-called per capita gift: What set of figures is used? How many contributors does the single gift represent? What is the comparative wealth of the contributor? What are local needs and urges for giving?

Small denominations have had less time to accumulate dead weight, and the larger the group, the larger the amount of dead weight to be carried along. Small denominations frequently collect from the total community and do not confine their solicitations to their own membership. Methodism collects many large gifts for institutions and other purposes that are not recorded anywhere in the pastor's report to his annual conference.

The second element—the matter of ratio of giving between local causes and the world-wide program of the church—also represents a complicated problem. Although Methodism is regarded as a world church, attention is called constantly to the large sums consumed in local budget expenditures while amounts spent for "others" is limited. It is hardly fair to maintain that these two items should be set over against each other. One must not advance at the expense of the other, both must move up simultaneously. They are both necessary parts of the same enterprise. With a crisis facing the world's economic structure; with the purchasing power of the United States dollar decreasing perceptibly; with pressing need everywhere, there is no doubt that Methodists must give more generously of their wealth for world recovery. The question is: From what source will the sums come that are necessary to do the tasks that Methodism must assume? "Curtail expenditures," say some; and it would seem just as simple as that.

Of those who advocate curtailment, let us ask: "Where?" Even though

30 per cent of the local church budget is turned over to ministerial support, the support of the pastor of a local church has not shared an increase commensurate with other expenditures. Since unification, the pastor's support has increased 36.8 per cent, total benevolences 169 per cent, and gifts for all causes 117.1 per cent. In 1945 only twenty-four charges paid more than eight thousand dollars and house. At that time 80 per cent of the charges paid twenty-four hundred dollars or less. The pastor of the local church long has been one of our underpaid stewards; the retired minister never has received, and does not now receive, adequate compensation. There should not be curtailment here except in limited cases.

It is wholly within the realm of possibility to reduce the number of districts in many conferences without greatly reducing efficiency. A limited economy could be realized at this point. It would seem that further additions to episcopal areas should be discouraged—episcopal supervision should be changed at the point of shifting boundary lines, not by adding to the number of areas. Only by facing certain facts did the 1948 General Conference avoid adding eight new areas, which would have increased by over one-half million dollars the expenditure for this purpose per quadrennium.

We face the necessity of increasing present facilities and building equipment and beautifying those we have already. In a multitude of communities Methodist church buildings are a disappointing blot upon Methodism's good name, both from the point of adequacy and of loveliness. The expenditures by general boards, domestic and foreign, is a matter for study during this quadrennium, and while consolidation and concentration are entirely reasonable, it is unthinkable that effort itself should be decreased. If Methodism is to do even a fair proportion of the required task, not much can be expected from the direction of curtailment.

We must set out in the direction of increasing receipts. Here again there are certain definite problems. It is quite likely that Methodism reached the highest point at which large gifts from the wealthy are continually available. It is quite likely that we may have arrived at the point where the future is assured only when added funds come from an ever-increasing number of givers, present and future, who give because of interest rather than ability to pay. The bulk of our money must come from interested givers without regard to their ability. Assuredly, more new givers must be found, but more interest in the program of the church must be created and sustained, also. The large sums needed will come after diligent cultivation and enlistment of interested contributors. Increased giving from a larger number of members must be encouraged.

The way ahead to this objective is not easy. Cultivation of anything is seldom easy, but that it exactly what is required if profitable growth is to result. An informed church always has been a giving church. Let the people know what has been done, what is being done, and what must be done—rich and poor alike will respond with the necessary funds. The question is not, How can we meet the goal? but, How may we emulate Christ through our giving? The non-giver must be brought to realize that where nothing is given, nothing is received.

In a day when billions of dollars are being paid as interest on war debts and when those who lack imagination enough to get out of the slough of despond are appropriating billions for prospective wars, must there not come from the church a wider response to Christian sympathy and fellowship? It may necessitate a different type of appeal, a new evangelism, a saner stewardship, the changing of the human heart, will, and spirit. These are the primary needs, and they will supply the necessary funds.

Benevolen

THERE is a widely circulated statement to the effect that The Methodist Church has been giving $1.85 per active member to World Service and Conference Benevolences while it expended $15.92 per active member upon itself.[1] The inference is that this is an appalling contrast that should be brought into balanced proportion at once.

Before we pass a hurried judgment upon this alleged unbalance let us examine the figures more closely. It is a sound principle of business procedure to have and to follow a unified budget in institutional administration. For those of us familiar with the effective working of these we would follow no other procedure. It is the one sound and sensible way of developing understanding of and responsibility for the total program of the church in these days.

Then, too, let us bear in mind that all Methodist church members are likewise citizens of a local community, whether it be rural, village, or city. As such they have a very definite responsibility to the benevolent enterprises in those communities. Here will be found the Community Chest, Red Cross, Council of Churches, Methodist City Unions, Y.M. and Y.W.C.A.'s, and a host of other meritorious agencies needing financial aid and support. As a responsible member of the community there is no escaping these. There is a well-founded expectation that we will both listen to and respond accordingly to all of them. Make no mistake here: These are community obligations that cannot be evaded or avoided.

In our own local church program of education for generous and continued support of good causes, we recognize the foregoing facts. As we urge the acceptance of stewardship for the whole of living, we hold up

[1] See, for example, "Every Church Is a World Parish," by Karl K. Quimby, *Pastor's Journal*, Mar.-Apr. 1948, p. 5.

ïving and the Local Budget

By THOMAS A. WILLIAMS

The pastor of First Methodist Church, Wichita, Kans., here examines the figures on per capita giving to World Service as compared with giving for local church needs. He warns against high pressure appeals for more money that might alienate church members.

the historic tithe as a suggestion of a sensible basis for so doing. Of this tithe, 40 per cent very properly is used by church members for meeting local demands of benevolent merit. This leaves 60 per cent of that tithe remaining for the support of the total program of the local church.

The local church operates upon a carefully prepared unified budget which is composed of two parts. The first and larger portion goes for the maintenance of facilities and all necessary costs of administration. This is a primary claim; for, unless it is so regarded, accepted, and fulfilled, there will be no effective church in the community to challenge attention, engage interest, and to do a definitely Christian service. Truly here is a *must* of local responsibility, and it will require from 75 to 80 per cent of the total budget for the doing of this work.

Benevolent giving within the church represents the natural, glad, and generous support of all good causes both at home and abroad. Wisely, therefore, these interests find their places in the Annual Conference benevolences and in the General Conference benevolences. Of the latter, World Service receives the major part. Relatively speaking, these forms of benevolent enterprise should be about equal—"as much for others as for ourselves." Circumstances may vary in particular annual conferences, but by and large the "fifty-fifty" ratio is sound, understandable and, above all, educable. It has a wide appeal because of its eminent fairness.

On the basis of this kind of carefully calculated endeavor, from 20 to 25 per cent of the unified local budget should go for total church benevolence. With this in mind, let us return to the afore-mentioned figures so disparagingly quoted: $1.85 for World Service, $15.92 for all else.

For the past quadrennium the Division of Missions and Church Extension recived almost 70 per cent of the so-called "World Service dollar." This is nowise objectionable, for it represents a very justifiable proportion to say the least. Now if this per-member sum of $1.85 refers to the portion missions and church extension alone received, some interesting revelations await us. It shows that the average member is contributing about $2.70 to the General Conference benevolence. Likewise he is contributing an equal amount (assuming the fifty-fifty ration) to Annual Conference benevolence, making a total of $5.40 for his total benevolent giving. Now the difference between this amount, $5.40, and the allegedly deplorable $1.85 ($3.55 to be exact) must be taken from the other amount, $15.92, leaving $12.37. Thus we see that our average member is actually giving to the unified budget of his church the sum of $17.77 and the ratio of its essential maintenance to its privileged benevolence is, roughly, 70 per cent to 30 per cent. Thus, benevolent giving in this particular instance is running unusually high in relative proportion.

Now look at this matter from another angle. Suppose this $1.85 per member represents the average giving to *all* General Conference benevolence. Manifestly, Annual Conference benevolence will add another $1.85 to this amount, making $3.70 altogether. How does this compare with the $14.07 spent for local maintenance and administration? We find upon computation that the ratio is roughly 80 to 20 in percentage. *This is about what it should be normally.* Obviously, there is no occasion here for lamentations save by those brethren of the traveling connection who go about over the country seeking to increase the giving of benevolent monies for expenditures elsewhere in our world.

The plain truth is, we are going to "cool off" a host of contributors to benevolent causes of the church if we continue this sort of senseless calculation and "holy" high pressure for more and more money for enterprises far away and widely removed. This new quadrennium bids fair to become a period of ceaseless pleading for more and more money for such undertakings. The local minister is going to give the appearance of being a collector of funds rather than that of being the patient prophet-priest of his parish. It so happens that this writer is quite close to the "grass roots" of the laity, from whose pockets this money must come. There is obvious everywhere a mounting resistance to appeals of this sort. We need to be understanding in judgment and wise in procedure lest we injure greatly the total cause for which the local church stands.

Facing th

Alcohol is a menace and should be recognized as such, contends the pastor of Fairview Methodist Church, Camden, N. J. He calls on Christian people to act now to counteract pro-liquor propaganda, and discusses some positive approaches for the minister in his local church program.

THE old belief that the ostrich sticks its head in the sand when danger approaches has been shown to be false. What a pity it is not true, for it illustrates so well the attitude that many persons take toward the problems of life. It could be used to advantage to illustrate the modern church's attitude toward the alcohol problem.

It is time we analyzed our problem and planned to do something about it. The root of our problem, probably, lies in the fact that the church let up on alcohol education with the passing of the Eighteenth Amendment. Our troubles were over, we no longer had a problem. But the devil that was swept out of the house has come back with ten thousand other devils to plague us. The educational work of the devils never ceased, and is more powerful today than ever before.

Last summer I taught a class of eight-year-old boys in our vacation Bible school. One day I took them on a hike. We left the session of the Bible school where they had been singing well-known gospel choruses, which they seemed to enjoy. On our way to the woods I heard some of the boys up ahead singing. I walked faster, expecting to hear one of the choruses. I found, however, that they were engrossed in singing, "Say it again: Virginia Dare, it's a delicious wine." When minds of eight-year-old Sunday-school boys turn more readily to singing about Virginia Dare wine than to singing "Jesus Loves Me," we had better admit that we are confronted with a serious problem.

Carry Nation faced the alcohol problem of her day in her own unique way. The great John L. Sullivan ran and hid from her when she came toward his saloon. On a boat trip to Coney Island she spent her time bumping into waiters who were carrying trays of beer, thus causing them to break the bottles on the deck. In one town she spent days on the sidewalk in front of a speakeasy praying for God to strike it with lightning. Instead, it was blown away by a windstorm. She commented, "God didn't hear me clearly." [1]

To follow such tactics would hardly be the task of the modern church, but to do *something* is certainly a crying necessity! The liquor interests are spending millions of dollars annually to feed the American public on lies concerning their products. The Christian Church could not begin to match these sums of money to propagate the truth about alcohol, but it can do something and make its beginnings right now. "The drink problem emerges in the population group fifteen years of age and older and its consequences are diffused without regard to age. . . . Approximately 75 per cent of the present-day population is of 'drinking age' while ninety-eight years ago the percentage was less than 60. . . . In 1940, the per capita consumption was about 1.15 gallons of straight alcohol, and the per capita of *actual users* was 3.80 gallons. In 1940, it was estimated that 43 per cent of the population of drinking age were actually users." [2] This is our problem, so let us start here with our answer to it.

The saying, "Mighty oaks from little acorns grow," applies here. Of necessity we must make small beginnings, but a small one is better than none at all. Why not start with a planned program of education in the church such as that suggested by Allen E. Claxton, pastor of the Broadway Temple Methodist Church of New York City, in his article, "Combat Alcoholism Through Education"? [3] His church combats alcoholism through a systematic program of educational evangelism which includes education, demonstration, exhortation, and consecration. The program is so planned that every department of the church is presented with facts and demonstration about alcohol. The program lasts a month each year and is designed to help each individual church member take a positive stand against alcohol.

A program like this would not work in every church, perhaps, but a presentation of this sort grows out of an understanding of one's people. The word "understanding" carries with it the idea of sympathy. The pastor must try to see the alcohol problem in his community as he would see anything else that strikes at the heart of the Christian religion and makes man less worthy than his Creator intended. Neither the Bible nor the traditions of the church have given us any absolute rules concerning the alcohol problem —they give us only great guiding principles, which many Protestants have come to feel are best exemplified in total abstinence. Thus we see our program of education will have to be worked out in prayer and understanding, for we have no one-two-three formula for success.

Since the drink habit usually is begun before persons are twenty-four years of age, let us begin our program of education in the church school. Here we can have periodic presentations of facts concerning alcohol and the problems surrounding it. Since the Board of Temperance is a World

[1] "The Hatchet Lady from Medicine Lodge," by Alan Hynd, in *Reader's Digest*, April, 1948, p. 125.

[2] Pickett, *op. cit.*, p. 42.

[3] THE PASTOR, June, 1946, p. 34.

lcohol Problem

By EDWARD S. ZELLEY, Jr.

Service agency, why not take one of our fourth-Sunday programs once in a while for such a presentation? This will not only make an excellent starting point, but it will also form the foundation for an ever widening program of education in the various departments of the church.

Methodist ministers should not have to be reminded to preach on the problem, because it is an annual Disciplinary requirement. For all ministers it should be more than an annual requirement, however; it should be a periodic responsibility as a minister of the gospel of Jesus Christ which requires men to *present* [*their*] *bodies . . . holy and acceptable to God.* There are some excellent sound motion pictures and filmstrips that can be used to supplement the program in the church.

Since the parents of today are of the generation that had no education in the bad effects of alcohol, it might be well to make available a seminar for them, so that they might be informed and in turn teach their children at home. Deets Pickett suggests that we start with the parents who drink, trying to point out to them the harm they are doing their children by continuing to drink. If you fail to accomplish anything with the parent, go to the child who thinks his parents can do no wrong and who therefore intends to drink. Tell him that there are seven-hundred and fifty thousand alcoholics and three million habitual drinkers in the United States, and point out to him that there is no way of finding out whether or not he will become one of them until after he has taken his first drink. Ask him, for his own sake, to leave it alone; and go on helping him to see the facts clearly.

Pickett goes on to suggest that in this program of education we should encourage religious loyalty. I remember that one time while I was visiting an older preacher a man whom he knew went staggering past the parsonage. The preacher jumped to his feet and called the man in. After sobering him up a little we talked to him about his relation to Christ and got down on our knees with him to pray for his salvation, finally taking him home in our car. The man's wife was about to leave him because he could not control his desire for drink; however, in time he became a Christian and the problem began to work itself out. In this case, putting Christ first in his life dethroned alcohol that had controlled him.

The next step given by Pickett is to create a positive reaction against alcohol. *The educational program should in no sense be negative.* In the light of this, parents should attempt to change the conventional pressure to drink that is placed upon their child into a personal and social expression of aptness so that there will be no chance of developing an inferiority complex. Help the child to excell in sports and other skills so that he will not be interested in drinking.

Pickett continues: "One thing is certain, we cannot be indifferent to the pressures upon our people or refuse to recognize them. The young man who is seeking a job and is offered a drink by his prospective employer is in truth, 'up against it.' The young lady with little social experience who is offered a drink on her first date or, for that matter, on her tenth date and finds herself blushing when she says, 'No,' deserves sympathy and help. The man whose nerves are ravaged by what he reads in the daily paper, by the crumbling of institutions and ways of life which he has been taught to love, and by all the terrors and pressures of the machine age, faces a problem. The exhortation of mere men will help him little; only God can help him and all we can do is to point him to God." [4]

A full realization of these facts makes necessary a program of education in the church, a program that will bring persons to a definite decision—one that is positive and based upon fact. And finally, it is the minister's duty to try to crystallize such a program by encouraging the signing of commitments to total abstinence.

Within, and in addition to, the program of education the minister has many personal contacts which enable him to further the cause of temperance. One of these is at the time of marriage. It would be good policy for him to refuse to marry any couple that insists on serving liquor at their reception. In so doing, he will take it as an opportunity to state his reasons, thus giving them some intimate education.

Then, of course, there is the all-important business of pastoral counseling in which the minister has a chance to deal with the problem at first hand, in counseling the alcoholic.[5] In counseling inebriates, the minister has limitations as well as resources and advantages. He is limited because of the "holier than thou" tradition to which many people cling, and by the fact that most men are not trained for counseling inebriates and do not have medical and psychiatric assistance close at hand. Also counseling of this kind takes a great deal of time from preparing sermons and administrative duties. Finally, the minister runs the risk of becoming emotionally involved with those whom he counsels.

Offsetting these liabilities are the resources which no other persons can tap. The minister can be sympathetic and so live among his people that it will be easy for them to come to him. They will be glad for his privileged relationship of not being forced to divulge information given in confidence. Professionalism does not taint the minister's contact, because he has certain unique religious resources, tools, and treasures which he can use to help, and they are not for sale.

All this opportunity within the church is a starting place for solving the alcohol problem, but it is by no means the stopping place. If the acorn is to grow into a full-fledged tree there must also be a community out-

[4] Pickett, *op. cit.*, p. 51.

[5] See "Counseling the Alcoholic," by Charles S. Forester, May, p. 22.

reach of our program of education. The church can make its best first impression in this field, perhaps, by co-operating with already-existing social agencies in the community which help the alcoholic. This co-operation is essential to the church's own ability to help, for, as Dr. Pickett says, "If we know why men and women drink, it is much less difficult to advance the reasons why they should not drink. No exhortation which is not based upon understanding can be effective."

The church can well afford to co-operate with Alcoholics Anonymous, an organization which is more than willing to help the minister with any alcoholics who may come to him.[6] In the first year of its existence there were five who recovered. In its seventh year of existence eight thousand had recovered, and it now claims a recovery rate of 75 per cent of those who really try. "A.A." offers twelve steps to recovery, which, boiled down, are simply: (1) admission of alcoholism; (2) personality analysis and catharsis; (3) adjustment of personal relations; (4) dependence upon some Higher Power; (5) working with other alcoholics.

In addition to co-operation with this group, the minister will find that more and more clinics for alcoholics are being set up all over the country. Where such a place exists, the sympathetic minister will be welcomed into the project. One of the first of these clinics organized is in Youngstown, Ohio, where the method is to treat alcoholism as a disease and to convince the man that for him to take even one more drink would be as fatal as large amounts of starch and sugar would be for a diabetic. They claim that there is no cure for alcoholism, and therefore concentrate on prevention. The encouragement of such institutions is a part of the community outreach of the church.

The influence of the church in the community may be extended by encouraging the teaching of facts concerning alcohol in the public schools and by arranging program material for them whenever possible. The object of such school teaching should be to prepare children to form their own opinions, to think through the relation of their choice of food and drink to health and their way of life. The cultivation of well-informed minds and habits of independent opinion is the strongest answer to liquor propaganda.

The church in the local community can do much to be on guard against the advances of the liquor interests. It can keep the editor of the local newspaper or radio station supplied with items that will help the cause of alcohol education. It can do all in its power to see that existing laws are enforced and that new ones will tend to tighten the controls rather than loosen them.

There is still another sphere in which the church can reach out to help solve the alcohol problem, and that is on a national basis. A few months ago Sydney J. Harris wrote, in his Chicago *Daily News* column: "I used to think of whisky making as a simple affair. But the inspired boys who write the whisky ads know better. Every whisky on the market is made by a separate, special and secret blend guaranteed to afford the most exquisite delight to the man of distinction. . . . For instance, nobody can get really stinking drunk drinking the stuff. No, it merely heightens your enjoyment of life, or strengthens the bond of good fellowship. . . . Nobody ever gets 'potted,' or beats up bartenders or fellow-drinkers, or falls down elevator shafts, or makes passes at other men's wives, or runs over kids in the street."

How long will America stand for such deception? More specifically, how long will the church stand for it? One hundred million dollars is spent each year to persuade the public to become men and women of "distinction." In one issue of a magazine that has the largest circulation in America, there were five full-page color ads, two half-page ads, and one quarter-page ad, a total of eight ads for the children and young people of our homes to read. Not long ago the same magazine attempted to present an "unbiased" article on the facts concerning alcohol and the liquor industry, and ended the article with elaborate recipes for making cocktails.

In the light of these facts churc people can do much if they will cli out every liquor ad and send it t the editor with a note of protes They can support such action as th Capper Bill, which prohibits inter state advertising of liquor. They ca turn their radio off during a liquo commercial, and if enough do so th results will soon be shown on th Hooper Rating.

Sometime ago I noticed the ab sence of beer advertising on m favorite newscast. I wrote to the pro gram manager of the station, compli menting him on the removal of tha insult to my intelligence. I receive a letter in reply, proving that h did not take lightly the comment o even one so unimportant as myself A short while after that, I noted i another pastor's bulletin that he ha given considerable space to compli menting a local radio station whic did not accept liquor advertising.

Someday we will again have pro hibition. It is my personal feelin that it will be a long hard process I am not in favor of national prohibi tion, but I do contend strongly fo local option. If liquor is legislate out of the local community, there wil be greater public sentiment to kee the community clean. It will not b just a vague national law, but th answer to a local problem. Such law would provide more officers to en force the laws than were available during national prohibition.

Abraham Lincoln said, "Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confirm the affirmative with their tongues, and I believe the rest acknowledge it in their hearts." If we share that belief, the church's task is greater than ever.

After all our analysis and our practical solutions, are we too wrong to say that the church's problem with alcoholism is little more than its problem of presenting the gospel of Jesus Christ to sinful men and getting them to accept it for the salvation of their souls? Can we not say that it is the conversion of the individual that is at the core of what we seek to do in solving the problem of alcoholism?

[6] For one pastor's experience along this line, see "A.A." Bears Good News by Charles S. Forester, Sept., p. 29.

the idea forum

Readers are invited to contribute to this section useful ideas on any phase of the pastor's task.—Ed.

Church Bulletins Shared

A SUNDAY school teacher, a few ears ago, gave me an idea when I aw her gathering bulletins that had een left on the pews after the morn- ng service. "I always take them to ome of my shut-in friends," she ex- lained. "They look forward to know- ng what is going on at the church." ince that day I have carried the ost recent bulletins with me on pas- oral calls.

People want to know the news of he church, the sermon topic, what nthem was used, and who sang the olo. It would defeat the purpose of call for the minister to answer all hese questions at each home. Often, find that people save bulletins be- ause of a particularly beautiful pic- ure on the front page or a stimulat- ng poem on the back. The bulletin ells a new family upon whom I am alling a great deal about the church o which I am inviting them.

Naturally, neatness and order in a ulletin will tell the kind of story ve want told, while a lack of dignity r poor duplication will make it better or the bulletins to be left in the ews.—***Elmer L. Harvey.***

(*Pastor, Wall Street Methodist Church, Jeffersonville, Ind.*)

Prevent Fires

OUR Official Board, after reading hat fire would destroy three thou- and of the nation's churches before he year was over, determined that ur church would not be one of them. A letter to the state fire marshal rought to the church a representa- ive from that office and the chief of he city fire department for a free ut thorough inspection of the whole lant, from furnace room to belfry. A ew days later a letter came from the tate office, asking us to comply with a list of eleven recommendations, all f which have been followed to the etter—from the purchase of six fire xtinguishers and replacement of emporary wiring to the removal of ccumulated dirt and rubbish in the ttic.

We were told that 80 per cent of all fires come from four causes: furnace faults, defective electric wiring, bad chimneys, and lightning. Accumulated trash comes next as a hazard. Fires in churches need not come from any of these causes, providing the Official Board of the church is willing to invest a little money and some well directed leadership to the correction of any fire hazards that may be revealed. An inspection will cost the church nothing and may save the total cost of the church plant and furnishings.—***Elmer L. Harvey.***

Nursery Frees Parents

IN A small town where everyone had "sisters and cousins and aunts by the dozens," the idea of having a nursery during church time had never occurred to us. No matter how many members of the family came to church, it seemed that there was always someone left at home to look after the baby. But a new housing project altered that state of affairs. Most of the occupants being young G.I.'s, who had come from almost every state in the union and who thus had left doting grandparents far behind, baby sitters were at a premium.

A young ladies' Sunday school class, always on the alert, recognized an opportunity for service. The kindergarten room would serve adequately for space. Necessary equipment came with the merest request. It was amazing how many attics in the community had been hoarding just such things as were needed: crib, a folding play pen, dolls, blocks, and toy furniture. Placement had to be arranged so as not to interfere with Sunday school activity, but a system was soon worked out to satisfy everyone.

Now, the bulletin board lists the two nursery attendants for each week in advance. An attractive sign points the way to parents immediately upon entering the church. The weekly calendar advertises the church nursery, and an invitation for its use goes to each new pair of parents.

The result is gratifying for all. The children are happy because they can be children. Parents are happy because they can worship and listen to a sermon without the constant worry that Junior may be annoying someone else. The minister is happy because he has an attentive group of listeners, larger than it might otherwise have been. And I think God must be happy about it, too.—***Donald A. Ottinger.***

(*Pastor, Clifton Methodist Church, Clifton Heights, Pa.*)

Two Membership Records

ONE membership committee has discovered how wise a purchase they made a few years ago in obtaining a duplicate loose-leaf book for holding the membership pages of persons no longer carried on the regular church roll. If a family transfers its membership to a distant church, that page is not destroyed but is merely removed to the second book after proper notations have been made. The names of deceased members are kept permanently in the second book, as are the names of those who for any reason are removed.

There are several advantages to this procedure as followed in our church. In the first place, the regular book is not cluttered up with a large number of names of persons who are no longer members. Secondly, we have a historical record of all persons who have ever been members of the church. Third, we often have requests for information about persons who for several years have been listed as "removed without certificate" from our records. Maybe they have become interested in another church and the minister needs information we can give. Fourth, we were always reluctant to destroy the membership record of a man or woman in the church who had died and was the last survivor of the family. Now, the page for this person is simply transferred to the second book where it will be kept as a lasting record of his life of service in the church.—***Elmer L. Harvey.***

Double Your Teaching Staff

By CLAIRE C. HOYT

Paradoxically, it is easier to maintain a double church school staff—teachers and associate teachers—than a single staff, because the weight of responsibility on individual teachers is less. This was the discovery of the Methodist Church in Cheyenne, Wyo. Pastor Hoyt discusses the plan and some of its results.

IT WAS a superintendent of public schools who first suggested that each class and each office should have a teacher and an associate. It was not a new theory; but who had ever seen it in practice? The officers and teachers were meeting in the parlor and the discussion had become centered—as it usually did—on the question, "Who can we get to teach in our department?"

I was occupied with two things: First, I was suggesting names, right and left, of persons who might teach; second, through my head were racing the accumulated memories of ordinary Sunday mornings. On a typical Sunday morning, the superintendents, the chairman of the Board of Education, and perhaps a department superintendent or two, would be interrupting all the adult classes in a frantic effort to draft any weaklings who might be prevailed upon to "teach" without preparation. "It is a privilege," they would say glibly, while twisting their victims' arms to propel them in the direction of the classes. The effectiveness of their salesmanship was motivated by the knowledge of their own terrible fate if unsuccessful in maneuvering someone else into position. The widespread knowledge of such tactics was discouraging adults from attendance in their own classes. No one wanted to be shanghaied!

My reverie was cut short by the suggestion of a double staff for the entire school. My breath was taken away by the adoption of a time limit of six weeks in which to set it up. The superintendent and the pastor were to suggest names of prospective teachers. Each departmental superintendent was to assist in obtaining personnel, but each teacher and officer was responsible for securing his or her own associate. Note here, they were not seeking substitute teachers, but associates. Where there were no teachers, both teacher and associate were to be secured. By having each person choose his own associate, we broadened our scope of contact and achieved harmony between those who were to work together.

Imagine how proud and pleased and relieved everyone was when the goal was achieved in *less* than six weeks! Good public relations, with resultant enthusiasm, was an important by-product. In addition, the attendance increased and became more regular, discipline became less a problem, adults could attend their own classes without fear, and the fellowship of workers broadened. Pessimism, despair, and frantic scurry were displaced by the confidence and poised assurance of an adequately staffed and worthwhile program.

Associate teachers were not substitutes. They were given specific responsibilities. True, they were to teach when necessary. Thus, either one could be away for a Sunday or two with no consequent breakdown of classes. The associate was to be in attendance regularly. In the class he could sit in the back row as a leavening influence toward orderly conduct. Then, not too frequent, but occasional timely suggestions in the discussion proved to be helpful.

The heavy and distinctive responsibility of the associate was to contact pupils and parents. The associate took the school-preference list of his class, together with the enrolment and attendance records, and called on the pupils personally or on the telephone. He called first to get acquainted with pupils and parents. He followed up absenteeism and illness. He also planned activities involving both pupils and parents. The activities were sometimes for pupils alone, sometimes for both pupils and parents. It was discovered that there are plenty of workers; the only difficulty was that we did not know them. Hence the need for contact by calls and activities to discover potential leadership.

The greatest value of the plan was not foreseen, it just dawned on us: namely, it was easier to maintain a double staff than it was a single staff. It no longer made slaves of teachers and officers, so they were more willing to serve; it no longer made martyrs of them. When they knew that there were others ready to serve, they themselves were more dependable. Many a person was willing to help, but was frightened or otherwise unwilling to be "the whole cheese."

Some will say that this plan will not work in a community of rapid population turnover. I have seen it work in a stable agricultural middle western community. I have seen it work in a transient community whose chief industries were transportation. If one is more difficult than the other, it is the stable community—probably because everything is fixed

and immobile, including the population. A sort of paradoxical reasoning applies here, as indicated in the following axiom: The more difficult it is to maintain a double staff, the more necessary it is.

The plan does not work itself. There must be the desire to succeed on the part of the general officers and the will to help on the part of each individual. Nor is the plan ever quite 100 per cent efficient. Or if it is, it does not stay that way long. Changes in staff are inevitable. Every business that I know of, constantly is changing its staff. Many businessmen come to me as their pastor, in search of personnel. It is not uncommon to be carrying in my mind the need for half a dozen persons for various places of employment. School administrators and heads of institutions also are constantly changing and looking for workers. It is no different with the church: workers come and go. One should not encourage transciency and instability. On the other hand, one should look at change as opportunity for enlistment and expression, for development and improvement.

The greatest difficulty in getting the plan in operation and in maintaining it lies in having it understood by each person. Each person is responsible for a segment of it and, therefore, should understand it. A knowledge of its purposes and structure and a sense of its importance are imperative.

The plan changes the tense from present to future. By so doing, it relieves the pressure and tension which the immediate present impinges on a situation. Efficiency is thereby increased.

Can a small school be double-staffed? I do not know. All the advantages would accrue on the credit side if it could be achieved. More intimate acquaintance would help make it possible. Someone should try it and let us know.

One great asset remains to be mentioned. We have not availed ourselves of its possibility except as it automatically applies. This asset lies in the opening of the possibility of in-service-training. In so far as one learns by imitation and by doing, a new teacher or officer learns by experience, rather than by generalizations and abstractions. This is on-the-job-training. It is not all good, to be sure—but there is good in it. Add a plan of guidance and supervision, recommend some reading, and provide aims and objectives together with a minimum of theory and you have a workable plan of leadership training as a by-product.

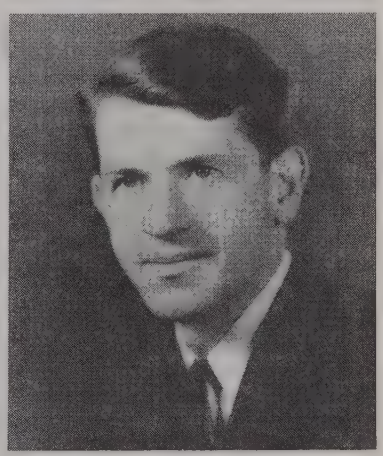
One hesitates to say that occasionally (sometimes more often than that) teachers become self-righteous. If and when that situation occurs, it is bad. The knowledge of adequate, willing, and ready help is the best safeguard against such a taint.

Here is a plan that will surprise you if you work it. At first glance, it seems impossible. Experience will tell you that it is not only possible but better and easier to do than to leave undone. It will give you that coveted and important prize, "A teacher in every class every Sunday."

Des Moines Youth Club Plan

By FREDERICK A. SHIPPEY

Created primarily for giving Bible instruction to children, the youth club program in Des Moines, Iowa, also includes musical and recreational activities. Total effect of the program is to develop loyalty to the church that will produce responsible laymen for tomorrow's church, believes this staff member of the Department of City Work, Methodist Board of Missions and Church Extension.



YOUTH work is a perennial problem. There is hardly a minister who has not wrestled with it. Often the testimony of his own experience is disillusioning, and he is ready to consider a youth program which has proved effective elsewhere.

The Youth Club Plan was founded in 1939 by Westminster United Presbyterian Church of Des Moines, Iowa. Since the inception of the plan nine years ago, forty Protestant churches in Des Moines have adopted the program. Churches in other cities have followed the Des Moines pattern in intensifying religious work with boys and girls. Communities in Colorado, California, Nebraska, and New York have invited the founder, Will W. Orr, to lecture. This idea of better work with young persons is spreading to many cities. The program is adaptable to local churches of varying size, it has been discovered.

The purpose of youth clubs can be described in two words: *Bible instruction.* This is the essence of the plan. The club was started as a Bible class. Later, a choir period was added. Still later, a recreation period was provided. Today, the youth club is made up of pupils from the fourth grade through the tenth grade, and while Bible instruction is basic, choral and recreational opportunities generally are available. The heart of the program remains Bible study.

The youth club training program is the outcome of several years of careful study. When investigation re-

vealed that the church was not "holding" the young people who united with it, a change of program was considered. Young people fell away from the local church due, in part at least, to the lack of wisely conceived training prior to membership.

A "leak" was discovered when boys and girls in later high-school years were received into the church without requiring that they come through the youth clubs. Many of these young people had developed no permanent seriousness of purpose and rarely could be located three months after they had been taken into church membership. To deal with this problem, a "probationary membership" period was instituted. This proved to be a simple but effective requirement. Each boy or girl of high-school years desiring to unite with the church must have three months' experience in the Youth Training Club. A cumulative record of such training week-by-week is kept, and later is studied to determine whether the person's church relationship shall be changed from "probationary" to "permanent" membership. The object is to develop effective members for the church of tomorrow. Church loyalty can be acquired over a period of time.

Quite naturally, personal counseling forms an important part of the project. The pastor and the teachers are presented many opportunities for personal interviews. Experience in the youth club reveals to boys and girls that the minister is friendly and accessible. It is normal for the spiritual leaders of the clubs to be sought out for personal help.

Every Wednesday, beginning early in September, the boys and girls come directly from school to the church building. The plan operates during the public-school year, each Wednesday afternoon from 4:15 to 8:00 P.M. Pupils are handled in groups. Bible study classes are made up on the basis of years completed in the public schools. The program embraces four age divisions: Freshmen (4A-5A); Sophomores (6B-6A); Juniors (7B-8A); Seniors (9B and up).

The heart of the program consists in the study of the Bible, chapter by chapter. Outlines are prepared in mimeographed form each week. Each pupil is equipped with a notebook and a Bible. The notebook is cumulative, with a new worksheet distributed in class each day. The Bible material is a penny book-of-the-Bible, furnished by the local church and procured from the American Bible Society. Answers are recorded on the daily worksheet during the class period. At the end of each term notebooks are gathered up and graded.

A general examination is given at the end of each term. Questions are taken from the weekly Bible lesson sheets. No "catch" questions are used. The aim of the youth experience under religious guidance is to teach the pupil two things: concentration, and systematic habits of Bible study. The grades given reveal mastery of the materials covered. Pupils who do not receive passing grades are called in for consultation with the pastor and a time is set for re-examination. A grade analysis sheet is forwarded to each home. This procedure enables the parent to discover where his child stands in relationship to the other persons in the group. There are usually some conferences with parents following the close of the term.

Recreation period includes active games, handcrafts, speech, stamps, and a study hall. In each case an experienced leader directs the activity. Parents furnish the food for the weekly suppers by contributing four items: one quart (jar or can) of peaches, another fruit, green beans, and tomato juice. A Mothers' Club is responsible for the preparation and serving of the meal—under the guidance of a dietitian—and for cleaning up afterwards. The pupils only clear the tables.

Regular attendance is stressed. If a boy or girl has three absences in succession (without providential reason, such as sickness), his or her place in the youth club is surrendered to someone on the waiting list. It is assumed that the next child is sufficiently in earnest to take advantage of youth club opportunities.

In addition, credits are given for attending and participating in Lord's Day worship services and in Sunday school. Points are accummulated by regular attendance in the Wednesday program of the youth club. Special credits may be earned through craft work, memory work, parallel reading, and so forth. The credit system provides a measure of loyalty. Systematic attendance and participation lays a desirable habit foundation for adult church life.

Each year a youth club graduation service is held. It occurs, normally, in January. At an annual banquet, themes are presented by pupils and awards are given. Parents not only are invited to attend, but also participate in the program. The occasion provides a rewarding climax to the year's youth club activity.

In Des Moines, approximately twenty-five hundred boys and girls are enrolled in the youth club program. Westminster United Presbyterian Church has 145 persons enrolled this year, and other churches in the city average about 60 pupils each. The most successful youth club is that in which the minister serves as Bible instructor and administrator. However, parents must be organized and encouraged to co-operate in ways congruous with the purpose and needs of the project. A hearty parental response has followed the inauguration of the work in each local church.

At least ten benefits have been observed to derive from the youth club program in the local church:

Orientation of youth to the Bible and to religion.

Provides association with wholesome companions and friends.

Trains young people for intelligent and loyal church membership.

Challenges some persons to enter full-time Christian service.

Reduces juvenile delinquency.

Builds understanding between parents and children.

Enlarges and improves the local church's choral work.

Attracts adults who are interested in young people.

Increases attendance at Sunday school and morning worship.

Provides opportunities for pastoral counseling with young people.

Keeping Young People in the Church School

By NORMAN L. TROTT

"When and why do young people stop attending church school? Answers to this and other questions, and suggested remedies based on a survey in the Baltimore Annual Conference, are given here by the chairman of the Youth Study Committee of that conference, and pastor of St. Paul's Methodist Church, Hagerstown, Md. This is the first of several of his articles on youth and the church school.

IN 1945, the Baltimore Annual Conference of The Methodist Church received a shocking report from its committee on church school attendance, for this committee revealed the fact that the enrolment in the Youth Division had dropped 23.2 per cent in the preceding four-year period, a loss of almost one-fourth.

The conference, seeking to learn the reasons for those losses among teen-agers and to find ways of checking those losses, created a research committee with instructions to conduct a careful study, granting this committee one thousand dollars for the task. The result, which will be known as the Maryland Survey, recently has been published in a booklet, *Teen-Agers Tell.*[1]

The study was conducted on sound, scientific sampling principles and dealt with a number of timely topics relating to church school attendance. While the survey was restricted to the portion of Maryland within the bounds of the Baltimore Conference, it is reasonable to assume that what was discovered about teen-age church school attendance in Maryland is generally applicable. On that assumption, some of the highlights here are lifted out of the mass of material and reported as general facts.

[1] Published by Division of the Local Church, Board of Education of The Methodist Church. Order from The Methodist Publishing House, $.40 per copy. For a review of this booklet, see page 48 of this issue.

When do young people quit church school? One-fourth (an even 25 per cent) of those who used to attend church school, but dropped out, stopped attending *before* they were twelve years of age. Another 21 per cent stopped attending between the ages of fifteen and eighteen. But the greatest loss occurred in the Intermediate period, among twelve, thirteen, and fourteen-year-olds. Over half (54 per cent) of all those who had dropped out of church school did so during the Intermediate age span. The peak loss for any one year was at age twelve. This is the year when youngsters leave the Children's Division with its child-centered program and enter a school world which, in most churches, is planned largely for and directed largely by adults. If there is a program for youth, it is often planned for seniors and older young people. The Intermediates, at one of the most difficult periods of adjustment in their lives, are treated as stepchildren by the average church school. This Intermediate age is a crucial and formative period for youth. Since it is the period when the greatest losses occur in the church school, it is a place to focus more of our attention and concern.

How many children never have attended a church school? There are very few young people, according to the survey, who have never been touched by the church school. Only two out of every hundred report that they have never been inside a church or Sunday school. All the others had been there at some time or another in their lives, though many of these no doubt attended for very limited periods. The fact remains, however, that we have had the chance, at one time or another, to present the Christian message to almost every young person within our province (that is, the non-Roman Catholic, non-Jewish portion of the population), although almost half of these are not now in attendance at church school. These figures do not check with some of those bandied about which refer to the great proportion of the totally untouched. They are disturbing enough, however, and much more accurate than those produced by conjecture and propagated by oratory.

Why do young people stop attending church school? Most stop for what appear to be trivial reasons. One-fourth (25 per cent) of those asked why they stopped attending declared that they had "just drifted away." Of course, this is no reason at all, but it is indicative of the fact that many cut loose from their moorings and drift away because they have not been adequately anchored to the great facts of our Faith. There is no use in kidding ourselves: an hour in church school on Sunday is not anchor enough. It is a supplement to religious training, but for most youth it is all that they get—at home, school, or church.

Another 21 per cent stated that they stopped church school because "they had outgrown it." Over half of these (56 per cent) who stopped because they felt they were too old for church school actually were less than fifteen years of age.

Twelve per cent of the total group stopped because they had no transportation. According to these figures,

our church schools could have added substantially to their rolls by the single expedient of providing transportation. Breaking this figure down geographically, we learned that 29 per cent of the young people who lived on farms failed to attend church school through lack of transportation, 14 per cent of the other rural youth gave the same reason, while only 1 per cent of the town and 5 per cent of the city youth were handicapped in attending through lack of adequate transportaiton.

Other reasons advanced for non-attendance were: "other things to do," 9 per cent; "never formed the habit," 9 per cent; "do not like it," 5 per cent; "hour not convenient," 5 per cent; "not interested in religion," 3 per cent; miscellaneous reasons, 11 per cent.

It is safe to say that at least two-thirds of all those who have discontinued church school attendance have no vital or adequate reason or excuse for so doing.

What are the young people doing with their time when not attending church school? More disturbing than the lack of adequate reasons why youth no longer attend church school is the information supplied by the attending youth themselves as to what they are doing with their time on those Sundays when they are absent from church school.

The major reason for absenteeism is resting or sleeping on Sunday morning. Twenty-four per cent of the attenders, when absent from church school, were in bed catching up on their sleep or lounging around the house. When our pupils miss church school, these figures say that about one in every four is at home "resting"—usually recovering from Saturday night fatigue hangovers.

"Away from home" is the second major reason (19 per cent). This is to be expected, since Sunday travel is the accepted pattern of Sabbath observance in many families.

Another 13 per cent spent the time at home reading the Sunday papers; 9 per cent were working; 7 per cent engaged in studying school lessons; 3 per cent had social engagements; 2 per cent went out with the gang; and the remaining 16 per cent were home for sundry other reasons, including illness.

It is apparent that most absenteeism is for inadequate and unimportant reasons. Church school attendance for many young people is pretty unimportant business, an *aside* of life and not a major item.

The following *general suggestions for the improvement of the church school situation* are starting points for the reader's own thinking and action, and not detailed blueprints.

(1) Study your transportation situation immediately. If your church school is in a town or city, transportation is not likely to be a special problem, except where you use special transportation as a recruiting method through which to reach outlying sections. If you live in a farm and open country area, the chances are that you can increase your church school attendance 10 per cent to 30 per cent by providing bus service, or by setting up a car pool. This is one modern way of taking the gospel to the people where they are.

(2) Strengthen your work with Intermediates. Are you giving these youngsters opportunity for leadership in the Sunday morning sessions? Have you recognized the need for a separate evening fellowship for Intermediates? Remember: they need activity, friendly adult guidance, and ample room for participation.

(3) Check on absentees immediately. Most students are either in regular attendance at church school or they are not there at all. When they start missing they usually are on their way out. If we fail to catch them when they begin to miss a Sunday, they are soon lost to the church school. We need to do a better job on personal relations. Plan a definite follow-up program. Appoint an absentee secretary. Develop an absentee follow-up postal card system, supplemented by personal calls where the absence is protracted. The time to stop absenteeism is when it begins.

(4) Lift the spirit and standards of your church school. One young person, answering the questionnaire on standards, said "Let's have more religion and less making of paper dolls!" Young people want a real workout in religious problems when they come to church school, even though their outward conduct in undisciplined classes often does not indicate it. Many young people are ready to accept higher standards, finer disciplines, and more required studies. Let us put the emphasis on spiritual and moral growth rather than on the "come on out for a good time" note and motive.

(5) Work with parents. Believe it or not, you can increase attendance in your Youth Department by increasing attendance in your Adult Department. When you get the parents of teen-agers coming to church school, you also get the teen-agers coming. They are not likely to drop out if "Mother and Dad" come.

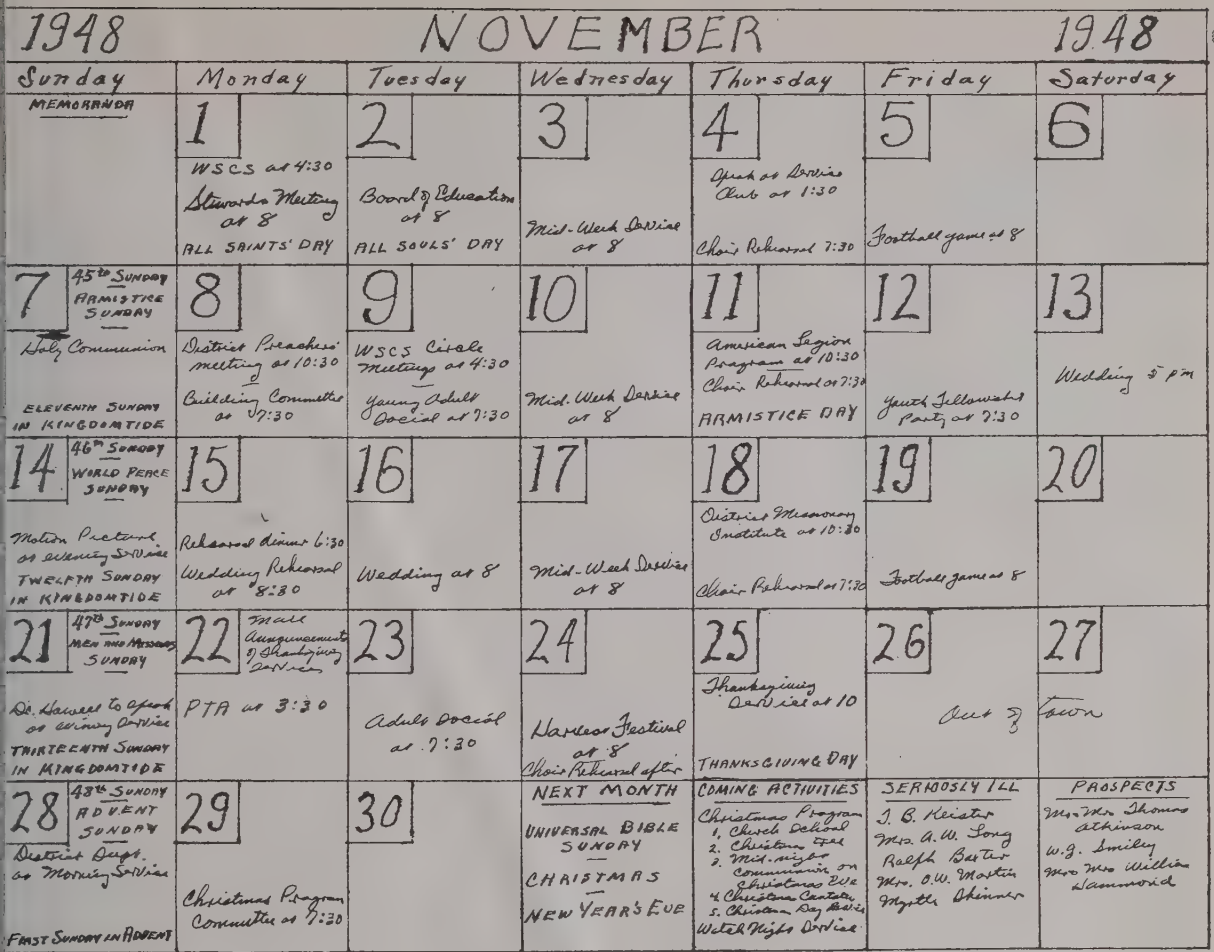
Problems of the Church School

HOW TO BUILD UP YOUR CHURCH SCHOOL, *by Weldon Crossland. Abingdon-Cokesbury Press, 144 pp., $1.50.*

In his brief introducton, Ralph W. Sockman states that the author presents, not arm-chair theories, but "plans which have been worked by a pastor who is also an educator."

Each of the chapter headings begins with "How." The problems discussed are: stating the aims of one's church school; organizing a church school; choosing, enlisting, and training teachers; improving the curriculum; making God real through worship; forming Christian convictions and habits; increasing church school attendance; finding and winning new members.

A statement of "basic principles" prefaces each chapter. The presentation is compressed and, literally, "1-2-3"; consequently, this book demands study rather than casual reading.—***Fred Cloud.***



1948 NOVEMBER 1948

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
MEMORANDA	1 WSCS at 4:30 Stewards Meeting at 8 ALL SAINTS' DAY	2 Board of Education at 8 ALL SOULS' DAY	3 Mid-Week Service at 8	4 Youth at Service Club at 1:30 Choir Rehearsal 7:30	5 Football game at 8	6
7 45th SUNDAY ARMISTICE SUNDAY Holy Communion ELEVENTH SUNDAY IN KINGDOMTIDE	8 District Preachers' meeting at 10:30 Building Committee at 7:30	9 WSCS Circle Meetings at 4:30 Young Adult Social at 7:30	10 Mid-Week Service at 8	11 American Legion Program at 10:30 Choir Rehearsal at 7:30 ARMISTICE DAY	12 Youth Fellowship Party at 7:30	13 Wedding 5 PM
14 46th SUNDAY WORLD PEACE SUNDAY Motion Picture at evening Service TWELFTH SUNDAY IN KINGDOMTIDE	15 Rehearsal dinner 6:30 Wedding Rehearsal at 8:30	16 Wedding at 8	17 Mid-Week Service at 8	18 District Missionary Institute at 10:30 Choir Rehearsal at 7:30	19 Football game at 8	20
21 47th SUNDAY MEN AND MISSIONS SUNDAY Dr. Hansell to speak at evening Service THIRTEENTH SUNDAY IN KINGDOMTIDE	22 Mail Announcements of Thanksgiving Service PTA at 3:30	23 Adult Social at 7:30	24 Harvest Festival at 8 Choir Rehearsal after	25 Thanksgiving Service at 10 THANKSGIVING DAY	26 Out of Town	27
28 48th SUNDAY ADVENT SUNDAY District Supt. at Morning Service FIRST SUNDAY IN ADVENT	29 Christmas Program Committee at 7:30	30	NEXT MONTH UNIVERSAL BIBLE SUNDAY CHRISTMAS NEW YEAR'S EVE	COMING ACTIVITIES Christmas Program 1. Church School 2. Christmas Tree 3. Midnight Communion Service 4. Christmas Cantata 5. Christmas Day Service Watch Night Service	SERIOUSLY ILL J. B. Keister Mrs. A. W. Long Ralph Butler Mrs. O. W. Martin Myrtle Skinner	PROSPECTS Mr. and Mrs. Thomas Atkinson W. G. Smiley Mr. and Mrs. William Hammond

A Circuit Rider's Calendar

By FELTHAM S. JAMES

Based on the Christian year, this calendar with ample space for noting a whole month's church activities on one page, best meets the needs of the pastor of Bethel Park Methodist Church, Denmark, S. C.

EACH new year brings an array of calendars, many embellished with beautiful pictures, quotations, Bible verses, and so forth. All are perfect in presenting the days of the year, but of what value are they for the preacher in keeping track of his activities? There are also various and sundry types of desk calendars. The insurance company, the business firm, the printer—all have their particular calendars. These vary from one that shows a week on a page to one that shows only a day at a time. Then, too, there is the little diary-type calendar for the vest pocket. All are equally poor for keeping a schedule of activities at one's finger tip.

I had used all these types of calendars, but I wanted something that would give me more help than any of them offered. I wanted something that would keep my schedule of activities before me without a lot of "research." To that end I devised my own calendar, and it has proved most satisfactory and efficient. I now have a whole month's activities before me at a glance.

Six sheets of cardboard were used, each 12 by 15 inches in size. I drew a month's calendar on both sides of each sheet, allowing a two-inch square for each day of the month. In the upper left hand corner of each of the daily squares I drew another smaller square; in these smaller squares were written the number of the days of the month. Thus, I had a calendar before me with enough space for each day to allow me to jot down my schedule of activities (see Fig. 1).

I wanted this calendar to be more than just a memorandum pad, so I indicated on it all the information pertinent to the church, the church year, and holidays.

I numbered the Sundays from 1 to 52. This helps week by week, if one follows the Responsive Readings in the *Hymnal*. In addition, I indicated the place of each Sunday in the

church year: the Sundays of Advent, Epiphany, Lent, and so forth. I also indicated the Sundays on which the church has special observances, such as Universal Bible Sunday, Race Relations Day, and the like. In a moment I can tell the "what" and "when" of every Sunday in the year.

This same plan was followed with the week days, indicating the special observances to which due attention must be paid: Thanksgiving, Ash Wednesday, Holy Week, and others. It does not take more than a glance to see where and what any and all of these are in the year.

The vacant squares in each month are used to advantage. One is headed "Next Month." In that case I list the special days and occasions due to come up during the month ahead. Another is headed "Coming Activities." In this I write in the special activities planned in the program of the church. These two squares provide at a glance a brief picture of the coming month. Another square is headed "Seriously Ill." Here I list names of the sick. Still another square is headed "Prospects." In this is jotted down names of prospective members. When there is a fifth square, it is headed "Memoranda."

My homemade "Circuit Rider's Calendar" is serving me well. It has proved to be efficient and helpful. In addition to being a calendar for scheduling activities, it could be used to keep a record of pastoral calls. Here again, at a glance, the busy pastor could tell whom he had visited, and when.

This calendar is based on the Christian year. During the past quarter of a century American Protestantism has been experiencing a new interest in the meaning of worship. Along this line there has been an increased use of the days of the Christian year. There is a real significance in the use of this historic year. The use of the days of the Christian year offers an opportunity to dramatize and make real the presence of God in the world. Following through the church calendar, the minister can recapitulate the life story of Jesus and the beginning of the Christian Church.

Preaching in Advent

[*Continued from page 7*]

girl wondered whether Santa Claus could send him some of that. Some of the people who sit in our pews during the Advent season need to be led into the kind of faith that will enable them to echo Paul's words: *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort.*

Finally, there are those who are discouraged about the world. Who can blame them? As Arnold Toynbee says, civilization is on trial, and it is by no means certain that the defendant is going to be granted another reprieve.

The preacher can point out to his people that the early Christians who wrote the books of the New Testament were also discouraged about the world. They suffered from remarkably few illusions concerning it. They thought that the old world order was largely evil and presently would pass away. Then God would establish a new order, *a new earth in which righteousness dwells.*

The Advent season traditionally celebrates not only the coming of Jesus into the world as a babe but also his Second Advent, his coming in judgment and glory and power.

Most of those who read this article will find it impossible to accept literally the early Christian expectation of the Parousia or any of its modern millenarian equivalents. But all of us must search our faith anew and find in it something that gives us, as Sabatier put it, "Optimism . . . without frivolity, and seriousness without despair."[2]

This is God's world. He made it and is concerned about its fallen estate. God is at work within as well as beyond history and is still carrying on the process of redemption which he greatly set forward in Christ. God is ready and able to effect new beginnings in world society. If we so betray his moral order that he permits us to pull down divine judgment on our own heads and on the heads of all who share the world's life with us, God will still be there patiently making new beginnings, ready to work with all those who with hearty repentance and true faith turn to him.

Perhaps we can help our people at the Advent season to achieve a Christian philosophy of history, finding in Christ both our condemnation and our glory. Then they and we together on Christmas Day will be ready to hail the birth of "Israel's strength and consolation" who is in truth the "hope of all the earth."

2 Auguste Sabatier, *Outlines of a Philosophy of Religion* (James Pott and Co., 1910), p. 117.

Looking Forward

CHRISTMAS features in our December issue will include two articles on worship: "Pageant and Song at Christmas," by H. Hughes Wagner, and "Making the Nativity Real," by Kenneth W. Burgess. Suggested preaching themes will be found in the calendar for Advent and Christmastide, October, page 33.

A report to pastors on the World Council meeting at Amsterdam, by first-hand observer Morgan Williams, will appear next month.

In this issue, page 27, Normal L. Trott tells why young persons leave Sunday school. In December he will discuss what they think of the church and its leaders.

For next month, also, is scheduled the first of several articles on contemporary Christian ministers. The author show how these men approach their pastoral work, some of their methods, and the importance that they give to this part of their ministry.

The series has been prepared by Charles F. Kemp, author of *Physician of the Soul* and *A Pastoral Triumph* (Macmillan Co.).

"... And You Gave Me Food"

By PAUL J. ACKER

Action must implement good intentions in righting the wrongs of a suffering world, believes the pastor of the Methodist Church, Canfield, Ohio. He tells of the transformation of his congregation from a state of indifference to that of genuine interest in tackling the problem of overseas relief.

A CHURCH without people is like a bank without money—it cannot function. Fifteen years ago, Canfield Methodist Church had a dwindling membership. The orthodox worship service and Sunday school classes were held as usual, but nothing seemed to bring people out to church. Finally a unified program of study and worship was adopted, and soon there was a change for the better. Now the young people attend both worship services and Sunday school. The average attendance for the last conference year was 225. Real work and effort bore fruit; the church prospered in a fine way.

Last year we of the church felt that we were too preoccupied with our own success and not deeply enough concerned about the world around us; so the Official Board discussed the possibility of raising some money for overseas relief. A goal was set at nine hundred dollars. During the Lenten season, an effort was made to challenge the people to sacrifice and raise this worthy sum. Some persons objected that our World Service giving would suffer, and that since we had not paid 44 per cent of the pastor's cash salary the year before, our local budget might suffer, too. All concentration, however, was directed toward the Overseas Relief Fund, and on Easter Sunday, 1947, thirteen hundred dollars was placed on the altar of the church. The church was infinitely richer for its unselfishness. The same year it had a fine balance in the budget for local church work and a paid World Service apportionment to the scale of 40 per cent on the pastor's cash salary.

This year, as the Lenten season approached, a heightened social consciousness called the attention of the people to the suffering of the world. People began talking again about what they could do to help alleviate that suffering. Interest in overseas relief was reawakened. People were no longer content to drift through Lent just listening to sermons about Christ's sacrifice. They wanted to clasp hands with him and share in his sacrifice for the world. They wanted to share in the fellowship of suffering as well as in the glory of the resurrection. The church was paying, as well as praying, for brotherhood and peace. There is a vast difference between praying for it and paying for it with self-sacrifice!

The committee presented the opportunity to the congregation as the Lenten season began. The goal was set at one thousand dollars. Palm Sunday came and went, then Easter morning broke bright and fair. From downstairs came the Beginners, Juniors, and Primaries, to sing an Easter song for the packed church. Before they left they presented their little banks, and later we counted seventy-five dollars in them. Many of them told the pastor that they had given their allowances "to help feed the hungry boys and girls in the world." Later in the service the entire congregation presented their envelopes with their special offering for overseas relief. On Easter, 1948, when the total gifts were counted, $1431 had been given for Christ's children abroad. Our experience was more than that of giving money; it was the outpouring of the Spirit of God. It was thought of as a revival of the sacrifice that Christ made for us on that Good Friday many years ago.

A revival can only mean an upheaval of emotions that thrills the heart and leaves a sense of satisfaction born of real activity. The revival felt in Canfield Methodist Church was motivated by the very presence of God in personal living, and it called each member to pay a price for being called a Christian.

Far too many church people consider Easter to be a great example of our strength and power, but power can never be measured by a parade of the material blessings of life. Real power is revealed through the sacrifice and service of God's children. On Palm Sunday, instead of waving palms, we should be waving checkbooks for the needy. Easter ought not to be a day of color, pomp, ceremony, drama, and pageantry unequaled throughout the year, then followed by one of the darkest days in the church calendar—dark because "the show is over."

Our suggestion for celebrating Easter in a real Christian spirit is to undertake a large responsibility in world relief. The Methodist Committee for Overseas Relief is doing a grand job; all it needs is the church behind it to supply money and goods.

One of our missionaries sent a picture of some fine Chinese Christians, pointing out one who had been clubbed to death. For a hideous crime committed? No; he lost his life because he was a Christian! He paid with his life for the privilege of being called a Christian; what are *we* paying to be called Christians?

The Fountain

A MATTER OF LIFE AND DEATH

We ask you to accept Christ, not because you are going to die tonight, but because you are going to live tomorrow.

—Henry Drummond

TAKE THOUGHT . . .

If the century ahead is to be the century of the common man, nothing can be more important for the future of Christianity in America than for the great evangelical churches to find the ways by which the well-trained minister can function at all levels of society. The notion often held in America that the most effective way to reach poor and ignorant people is to have religion brought to them by ignorant preachers is as ridiculous as it would be to say that in order to raise the health level of the poor and ignorant we must have ignorant physicians.

—William Warren Sweet, in *The American Churches* (Abingdon-Cokesbury Press)

DILEMMA

The force of [a] dilemma faced by the church may be seen in implication of the questions raised by a professor with Bishop G. Bromley Oxnam, "Can fishermen feed sheep?" Most American churches—and especially the Methodist, Baptist, and Disciples of Christ—accepted revivals in their formative days as the recognized means for recruiting church members. Their preachers were men skilled in "fishing"; but when they turned to feeding the "sheep," their hands smelled of fish, and the "sheep" recoiled. When the sons of fishermen were sent to the seminaries to be trained as feeders of sheep, they emerged without the passionate soul travail needed for "catching fish." Early Methodists supported enthusiastically all sorts of educational institutions except theological seminaries. These, pioneer ministers contended, cut the edge from the preacher's evangelistic fervor.

—John O. Gross, in *Education for Life* (Abingdon-Cokesbury Press)

LESSONS FROM THE PRESENT

. . . A few doors below the church I used to serve in New York City is the Society for Ethical Culture. I still remember a sign posted one Saturday morning announcing the topic that would be discussed over the week-end. It was "The Sufficiency of an Ethical Religion." I went home at once and had a sentence displayed on my own bulletin board for the benefit of passers-by. Let me commend it to you: "Morals are Enough—If There Is No God." So it ran. That they are *not* enough because there *is*, seems to me one of the foremost lessons which current history has been trying to teach.

—Paul Scherer, in *The Plight of Freedom* (Harper & Bros.)

RELIGIOUS FREEDOM

[The] tensions of modern life are accentuated by the fact that in the church and in the religious home the growing person is led to believe that religion is the most important concern of life, while in the school religion is relegated to a position of unimportance by being treated with silence or neglect. The result is more serious than appears on the surface. Without intending it, the school is placed in a positio of exerting a negative influence regarding religion, sinc what appears to be neutrality turns out practically to be discrediting of religion.

—William Clayton Bower, in *Church and State in Education* (University of Chicago Press)

PERVERSION

Science has become the victim of its technologists, religion became the victim of its fanatics. Just as the spi itual truths of Christ and Laotzu were perverted by th temporal exploitation of Christian and Taoist creeds, th intellectual truths of great scientists are being perverted b the material exploitation of industry and war. Hiroshim was as far from the intention of the pure scientist as th Inquisition was from the Sermon on the Mount.

—Charles A. Lindbergh, *Of Flight an Life* (Charles Scribners' Sons)

HEART OF THE MATTER

. . . The Supreme Court extended the meaning of th original conception of "separation" in a most fateful wa [in the so-called Champaign case] when it moved from th mere prohibition of an establishment of religion to th exclusion of all cooperation between the State and the var ous religious bodies even when such cooperation does no give any of them an advantage over others. We can pu what has happened in a different way: as a nation we ar moving from the idea that the State should be neutral between the churches or religious faiths to the idea th the State should be neutral as between all positive forms religion on the one side and an aggressive secularism on th other. We have drifted into this new position in spite the fact that it goes against our national heritage.

—John C. Bennett, in *Christianity and Cris*

CLOSED-DOOR POLICY

Emperors Gratian, Valentinian, and Theodosius Augu tuses to Eutropius, Praetorian Prefect:

. . . That man is to be received as a defender of th Nicene faith and as a true adherent of the Catholic re ligion who confesses that Almighty God and Christ th Son of God are One in name, God from God, Light fro Light, who does not violate by denial the Holy Spirit whic we hope for and receive from the Supreme Author Things; that man who esteems, with the perception of i violate faith, the undivided substance of the Incorru Trinity, that substance which those of the orthodox fai call, employing a Greek word, *ousia.*

Those, however, who are not devoted to the aforesaid co cepts shall cease to assume, with studied deceit, the alie name of true religion, and they shall be branded upo the disclosure of their crimes. They shall be removed an completely barred from the threshold of all churche since we forbid all heretics to hold unlawful assembli within the towns. (Given December 29, 381.)

—*Theodosian Code,* Book XV

OOD FOR OUR HUNGER

Human desire differs from animal desire in that it is root insatiable. Man is characterized by a hunger for ie infinite, for an eternity of life, love and joy which, hether he knows it or not, can be nothing other than od. Assuming that God exists, it will follow that God man's true end, for the appetite of a living organism nows its function. The stomach hungers for food because s function is to digest food. As physical taste and hunger ay often be mistaken as to their true object, desiring othing but caviar instead of a balanced diet, man is often istaken as to the goal of his life, desiring wealth, power r physical pleasure instead of God. But his real appetite ontinues to be God, for which these lesser goals are al-ays unsatisfactory substitutes.

—Alan W. Watts, in *Behold the Spirit* (Pantheon Books, Inc.)

HEY PREACHED SALVATION

The older preachers of a past generation made salva-ion the center of their message. This is to me the most triking thing about their sermons. With what is almost a nonotonous regularity, they always came around to offer alvation to every man in the congregation, in the name of esus Christ their Lord. John Henry Jowett is a good xample. Within the last year I have read everything he vrote. The great impression that remains with me is his ssurance that he has good news indeed. There was no esitation on his part in assuming that men needed to ear his good news. Perhaps all of us, ministers and lay-nen alike, need to follow his example. For if Jesus Christ an seek and save the lost, that needs to be proclaimed with ower.

—Gerald Kennedy, in *Have This in Mind* (Harper & Bros.)

HE ESSENCE OF THE LAW

The Christian understanding of justice cannot be ounded on human rationality, on natural law, on inalien-able rights or on intrinsic human dignity. The Church has o found it on the law of God as a dynamic, creative force n all of history. In the realm of redemption the Gospel abolished the law, to be sure, but *only* there. The law of ustice remains applicable and active in all other realms of life. The love of God is the essence of the law of justice, nd, therefore, for a Christian to be Christian and for the Church to be the Church, they must care concretely for he world in all its needs.

—Nels F. S. Ferré, in *Church, Law and Society*, by Gustaf Aulén (Charles Scribner's Sons)

NTERPRETING THE BIBLE

The more similar the situation of the later individual or group is to the situation of Bible times, the simpler will be the interpreter's task. To a shepherd the twenty-third psalm speaks with a directness which the city dweller cannot appreciate. Moreover, the Bible speaks unambigously to those who share the fundamental presuppositions of its authors: that there is a God who lives and works in history, who has chosen out a peculiar people to be his own, and that he guides the course of this people's life and work. It is when the thought of peoples and of the theologians who speak for them becomes philosophical when, for example, Platonic or Stoic conceptions of God replace or modify those of scripture, that the task of the interpreter becomes difficult. Then it is that in the name of self-evident truth he turns to allegorization or to critical denials of authenticity. For the method of the interpreter is determined by the nature of his task.

—Robert M. Grant, in *The Bible in the Church* (Macmillan Co.)

THE ROOT OF DECADENCE

The alarming difference between our century and healthier ages is that whereas formerly no one who called himself in the least thoughtful or possessed of even a trace of common sense would have denied the primacy of purpose in conduct, nowadays the assumption that purpose exists is laughed at by many who sit in the seats of the learned and are listened to by the man in the street; by Pragmatists, Relativists, Existentialists, by those of various names who would build ethics and politics on an appeal to expediency. These scornfully call, and bid all men to call, devotion to principle by the nasty-sounding name "perfectionism." Moreover, we have for so long banished from education a consideration of ethical ends as to have rendered it difficult for the man in the street, who, with his wife, is a product of the American school system . . . to know that there is such a thing as necessary subordination of the satisfaction of immediate desires to less obvious but more true objectives. . . . Because of this ours is a culture based on shifty dodging of issues rather than on facing them; therefore it is a culture which perishes in a welter of contentious nonessentials.

—Bernard Iddings Bell, in *A Man Can Live* (Harper & Bros.)

ALCOHOLISM—A DISEASE

Drunkenness is a change from a healthy condition of the mind and body that is really a form of sickness. In fact, many people do die from the poisonous effects of drinking a large amount of alcohol at one time. There are special forms of drunkenness, however, that may be thought of as special diseases. Thus the continual drinking of large amounts of wines or other alcoholic drinks, without causing actual drunkenness, may result in changes in behavior and abilities so constantly that they may appear, to a stranger, to be national or personal characteristics, rather than the effects of the alcohol. Then there is the dipsomaniac, the person who keeps sober for long periods of time, but every once in a while goes on a spree and drinks until he does not know what he is doing, for hours, days or weeks. There is another condition known as pathological drunkenness, under which the person, after drinking rather small amounts of alcohol, shows all the signs of real insanity, sees false visions or hears imaginary voices, and appears to be stark crazy. As soon as the effect of the alcohol wears off, he may again become perfectly sensible and normal. In the form known as acute alcoholic hallucinosis such crazy ideas often lead people to commit suicide or murder.

Emil Bogen and L. W. S. Hisey, in *What About Alcohol?* (Angelus Press)

A Philosophy of Conflict

THE CREATOR AND THE ADVERSARY, *by Edwin Lewis. Abingdon-Cokesbury Press, 269 pp., $3.*

This book presents "an interpretation of the Christian faith in terms of a philosophy of conflict" between "fundamental and irreconciliable opposites," the Creator and the Adversary. According to Edwin Lewis, human freedom and its abuses are inadequate to account for the wide prevalence of evil in a world created and controlled by a God of holy love. To the contrary, "some of the most fearful experiences that overtake men cannot be traced to anyone's freedom or to anyone's choice." They are integral parts of a situation which is what it is because of a varity of factors, especially the demonic which stands over against God in total otherness. This demonic factor constitutes the ground of evil, and the malign intention of the course of evil in the world must be traced to his discreative impulses and powers. In spite of the author's admonition that the use of the personal pronoun with reference to the Adversary "says too much" he nevertheless adopts its usage.

In the beginning there were three distinct categories of being—the Creator, the Adversary, and the residual constant. Consequently, the only new thing to appear in creation was the conflict itself. This conflict is no sham battle but "a real conflict between real foes on a real stakes." Even God's participation in the struggle is an "adventure." However, his complete faith in his utter adequacy to frustrate the best designs and campaigns of the Adversary sustains his morale and keeps him from losing confidence in himself. This faith was vindicated by the work of Christ, for his Resurrection proved that there was present in him that which the Adversary could not destroy, i.e., Christ was divine. Christ's victory over death is man's assurance that the last word is spoken by God. This word justifies man's faith in eternal life, a reality against which the weapons of the Adversary are impotant. Eternal life is that participation in the life and thought of God which forever secures man against the threats of invasion by the "discreative demonic." Through the fellowship of the cross, the life that was in Christ becomes both the possession and destiny of the Christian.

Here is a bold attempt to deal realistically with the problem of evil. This work represents an interpretation of the Christian faith that is deserving of careful and searching consideration. The value of the work is enhanced by numerous, and quite often brilliant, illustrations from the literary giants of the ages, even though one is led to wonder if at this point the author does not sometimes indulge himself at the expense of the reader. Its value is further heightened by the author's prophetic insistence upon the application of the Christian message to the social evils of contemporary life. The thoughtfu preacher can hardly afford to miss the chapter on th church. What is more, even when one cannot agree wit all that the author says, one must admit that he alway says it well.

One wonders, however, if Dr. Lewis does not creat more problems by his rejection of monism than h solves by his highly speculative alternative. The rea issue is whether we shall interpret human experience i the light of what we conceive to be the ultimate natur of reality, or whether we shall interpret the ultimat nature of reality in the light of human experience. Whe one chooses the latter as his starting point, as does Mr Lewis, his world-view might be either pessimistic o optimistic, depending upon the trend of events at th time the interpreter makes his analysis. To be sure, it i not on either-or. No interpretor can afford to ignore o minimize the empirical data. It is simply a question o which shall be made basic, God or human experience Certainly, this much can be said, recent events in nowis have rendered the position of monism "blasphemous." Modern man is no more cruel than ancient man, th recent holocaust and its catastrophic consequences not withstanding. To the contrary, the possibility of mass de struction simply bespeaks the tremendous risks God too when in creation he endowed man with both intelligenc and freedom.

Perhaps, the solution of the problem of evil within monistic framework would have been less offensive t Dr. Lewis if he had made greater use of the eschatologi cal reference of the Christian faith. This omission, mos certainly, cannot be attributed to the silence of th New Testament on the subject, notwithstanding the au thor's alleged dependence upon "revelation," a term which he uses repeatedly but never clearly defines.

A pressing question which is never answered to my satisfaction is this: "How can man be sure that Goo will satisfy his redemptive need if God himself is uncer tain about the outcome of the struggle?" The autho attempts to answer this question by saying that "God will set before himself no purpose to which he is not ade quate."

Does this not contradict what Professor Lewis has already said about the future being a real future ever for God? If God seeks, as the author says, "to make holy love regnant in all men" and has power adequate for the realization of his purpose, the outcome of the "mortal combat" is not as uncertain as we have been led to be lieve, all of which means that Dr. Lewis is not content for God to wear the straitjacket which he has cut out for him. In spite of this and other similar attempts to solve the puzzle of theodicy by drastically limiting the scope of God's activity and power, the religious con science will still be inclined to attribute our lack of un derstanding of the problem of evil to human ignorance and not to divine impotence.—***Everett Tilson.***

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The Christian Task in a World of Fear

MAIN ISSUES CONFRONTING CHRISTENDOM, *by Harold A. Bosley. Harper and Bros., 204 pp., $2.50.*

For clarity of thought and expression it is unlikely that a better book on the issues confrontnig Christendom will appear this year. Dean Bosley's writings all reflect his training as teacher, philosopher, and preacher. Instruction, clarity, and evangelical urgency are in fine balance. This book is probably his best.

In a total of nine chapters the author outlines the "spiritual tragedy of our time," what the main issues are which confront us, and what the role of the Christian Church is as a consequence. He begins by outlining the general nature of the tragedy and the causes underlying it. He then outlines the stages in the growth of the Christian peacemaker and declares firmly that our task is nothing less than that of preaching the gospel of love and brotherhood, both by words and spirit, in a world of war and fear.

In two chapters he points out the bankruptcy of skepticism and shows that the intellectualist is also bankrupt without the insights of religion. In another chapter he poses the question: "Is a new perspective possible?" and gives an emphatic "Yes!" as his own answer, marshaling the resources of religion as the ground of his confidence and hope. Here it is that his exposition of the meaning of "the power of God" is most helpful.

Perhaps the most enlightening chapter in the book is the one entitled "Religious Liberalism Points the Way." It is a chapter to be read by all those tempted to join the current fad of maltreating the whole liberal position. Dr. Bosley clearly shows the great contributions made by liberalism and identifies it inseparably, both in spirit and in history, with the whole Protestant enterprise.

In the last three chapters the author lifts up in turn the three outstanding issues of our day: the cause of the common man, the perilous position of democracy, and the urgent need for world unity. In each case he shows clearly how great is the role and responsibility of the Christian Church. He does not deal alone in abstractions, but gets down to earth as he describes the basic needs of men and then defines them in terms of the farmer, the laborer, and the business man. He shows that democracy's future hangs on the answer given to such questions as: Are men fit for democracy? Who is it that really believes in democracy? and how can religion aid democracy? It is a fruitful discussion which leaves one convinced that religion and democracy need each other but that it is most certain democracy cannot endure without a vigorous and vital religion.

Dr. Bosley uses the figure of the "shepherd" as he describes the role of the church in building a new world, describing the church's mission as that of understanding and promoting the general welfare, and encouraging and leadinng the tired and torn peoples of the world toward the fold of spiritual union. If the church is to accomplish this it must first confess its own sins of divisiveness, parochialism, and entangling alliances with nationalism and special privilege. Having made its confession it must in fact then face a task that no other power or institution can carry out. It must fulfil the implications of its world mission by setting new goals for nations through the oneness of God and the brotherhood of man as facts. If this task is taken seriously it shall then find a new unity and life for itself.

Dr. Bosley urges Christendom to face these main issues "while time remains," reminding us that the time is short and we cannot wait to muddle our way out of the crisis we are in. He is hopeful that it will be done and confident that it can be done.—***Carl M. Davidson.***

The Scriptures Reconsidered

STILL THE BIBLE SPEAKS, *by W. A. Smart. Abingdon-Cokesbury Press, 171 pp., $1.75.*

This book contains the Cole Lectures given at Vanderbilt University in 1947. The author's aim is to set forth the living values of the Bible for our day. Although the Bible is still the "best seller" among all books, and has entered into the stream of English literature more

vitally than any other work, there is a growing indifference to its contents and meaning in our time. Dr. Smart interprets the plethora of books about the Bible appearing at present not as an indication of a resurgence of interest in it, but rather as evidence of the growing concern of many writers over the indifference toward it.

After a description of what the Bible is, a chapter each is given to its message concerning God's relation to nature, his unfolding purpose in history, his final revelation in Jesus, and the ultimate triumph of righteousness depicted in the Apocalypse.

The style is facile, the organization of material is logical, and many particular truths are set forth with clarity and emphasis. The total impact of the book, however, is weakened by the inadequate conception of what the Bible is, which controls the movement of the work. The Bible is defined as "a literary expression of the religious development of the Hebrew people, culminating in the life and teachings of Jesus." It is this; but if it is no more than this, it is doubtful whether the present indifference to it will ever be overcome. The Bible is rather the record of the revelation of the living God whose thoughts are not our thoughts and whose ways are not our ways. "The religious development of the Hebrew people," even culminating in Jesus as the end product of this process alone, is insufficient to meet the needs of this desperate hour. It is only the living God, whom man by his searching can never discover, whose voice can raise the dead.—***Donald G. Miller.***

Toward Universal Friendship

THE ONE GREAT CHURCH, *by Joseph Fort Newton. Macmillan Co., 122 pp., $2.*

The title, *The One Great Church,* is slightly misleading, although in using it the author follows a common custom. The book is a collection of eight essays and addresses on a variety of subjects. The first is easily the best and gives the book its title. Dr. Newton has written much in this manner and this latest work is up to standard.

The first essay is on church unity with the World Council and Amsterdam in mind. Recent movements between denominations are mentioned and world conferences enumerated. The author claims that "Will to Fellowship" is the key to unity. Sacramental and evangelical forms may overlap, but what of it? Both are necessary and may be complementary. Out of deeper fellowship may come a profound renewal of spiritual life and faith.

According to the author, a united church will heal a broken and divided world. Liberty of faith, fellowship in Christ's sufferings, and fraternity in righteousness will bring about the redemption of man from solitariness and sefishness to the Beloved Community.

Joseph Fort Newton has travelled from one denomination to another and his faith reflects his experience. To him, all churches hold a "like precious faith." He believes that the One Great Church is here, whether we live in it or not. It is easy for a Methodist to follow the author in his reasoning, for we have believed in the saints of all groups regardless of their communion and of what their church thinks of us.

Other articles in the book may be grouped. There are two addresses to students. In "Everybody's Religion" and "What to do with life today," he insists that religion must be simple and commends the one word "Friendship" as a definition—Friendship with God and man. Its a matter of the earth becoming either a City of Friends or a City of Destruction. This is an oversimplification, perhaps, but the student mind of today demands easy thinking.

A clue to the author's theology is found in his chapter on "Fate, Faith and God." He declares that the purpose of religion is to reconcile the "awful order of the world" with moral value and spiritual personality, which alone have abiding worth. He gives a larger place to fate than most Methodists would allow and defines the moral world as a power making for righteousness, using Matthew Arnold's well-known phrase. He has confidence that the purpose of God will prevail because love is His weapon. Salvation is explained in another chapter as finding psychic safety in fellowship with Jesus and joining his daring adventure in communal redemption of humanity.

In "The Marriage Muddle" he adds little to the problem but lists a fine record of correspondence and some excellent advice. "Reviewing Reviewers" is interesting and lives up to its title. "Religion and Health" is an address made at a medical college, with an evaluation of the mental and spiritual factor in disease and good quotations from great psychologists and physicians.

The book is not a systematic study of any of these subjects but is made up of fine dissertations on up-to-date matters by a modern mind. There is as much value in method of presentation as there is in subject matter. Its a small book, easily read, and it may be read the second and third time with profit. I have most of Dr. Newton's books, and I refer to them often.—***James J. Davies.***

The Life and Works of Dean Bosworth

THE BIOGRAPHY OF A MIND and THE CHRISTIAN RELIGION AND HUMAN PROGRESS, *by Ernest Pye. Bosworth Memorial Biography, 812 pp., $8 per set*

The subject of *The Biography of a Mind* is Edward Increase Bosworth, for many years dean of the Graduate School of Religion at Oberlin. Dean Bosworth was one of America's best-known New Testament scholars. He published nine books dealing with New Testament subjects which are widely used and continue to hold an important place.

This is not a traditional biography, as would be inferred from the list of distinguished persons who spo

ored it. Among them are John R. Mott, Raymond wing, Robert A. Millikan, Bishop John Gowdy, and V. J. Hutchins. The book was written by Ernest Pye, or many years a leader in educational and religious work in Turkey and Greece and for six years before going to Turkey, secretary to Dr. Bosworth at Oberlin.

The aim of the biography is to give an acccount of Dean Bosworth as a thinker. Dr. Pye, for this work, had access not only to the publications of Dean Bosworth but also to his private papers. These materials, coupled with the author's personal and intimate contacts with Bosworth, made possible a unique biography.

Since Dean Bosworth's life interest was in religion, it s revealing to note how the subject influenced his own life and thinking. In fact, to the persons who have known Bosworth only through his books, this study will prove an indispensable supplement. The author shows his subject to be in himself a sort of a laboratory where the great verities of the Christian religion were tested. The interpretations given in his books, lectures, and writings were the outflow of personal experiences.

The chapters that deal with the relationship of scientific thinking to religious inquiry are profound. The scholarly effort made by Bosworth to relate the truth of other areas to religion surely exerted a wide influence upon the Oberlin of Bosworth's day. He, along with the president, Harry Churchill King, helped Oberlin to achieve a scholastic standing not inconsistent with its rich religious traditions.

The biography has been published along with a companion volume entitled *The Christian Religion and Human Progress*, which contains a seriees of lectures given by Bosworth at the School of Religion in Athens, Greece, and some others of his addresses. The two books must not be considered as having value for Oberlin graduates only. They will enlarge the life of any minister or student of religion who will study them carefully. In fact, they are the kind of books to which one may return from time to time for mental and spiritual enrichment.—***John O. Gross.***

(*The above set of books should be ordered from: Otis C. McKee, Oberlin Savings Bank Co., Oberlin, Ohio.*)

A Scientific Plan of Christian Nurture

A GREATER GENERATION, *by Ernest M. Ligon. Macmillan Co., 157 pp., $2.50.*

So much attention has been given to the Ligon plan of character education that a new book by Ernest Ligon should have a wide reading. *A Greater Generation* is a defense of the methods used in the Union College Character Research Project. It is based upon "the faith that a greater generation is not only possible but that it can be achieved now."

The first half of the book is devoted to a discussion

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of the application of the so-called "scientific method" of character education.

Seven "minimum essentials" are discussed:

"In teaching children the laws of learning must be obeyed if they are to learn."

Definite aims or goals are essential.

You cannot teach concepts to children which they are not sufficiently mature to understand.

The personal equation is important.

Curricular materials must be so organized that they will make a valid approach to the attitude to be taught.

The co-operation of all the major influences affecting the child is important.

"We must set up reliable and valid measuring devices to evaluate our methods and materials."

Most persons will agree with Professor Ligon's seven essentials, but some may question whether or not his plan is the only "scientific method" of character education. Others will question the validity of his trait theory and will doubt whether the essentials of Christian education have been met when all of the traits suggested have been dealt with.

Many religious educators will feel that the sole purpose of religious education is not character education. There is little emphasis upon church history, the study of the Bible as literature, or the cultivation of personal meditation and worship. Ligon admits that his plan is not complete. He says to parents: "There are other phases of their religious education that you will want your children to have. This is a matter to be decided by your church in developing its complete educational program. Our task is to develop Christian character." This book does not give the complete list of attitudes to be developed but does discuss eight traits based upon the Beatitudes.

This reader found great difficulty in relating some of the eight traits to the Beatitudes, but this may not be essential to building a greater generation.

Some curriculum builders will resent the frequent references to "arm chair" leaders, implying that there is no other way of getting experience than by the measurement of character development.

The most impressive characteristic of the book is the author's confidence in his own method. Curriculum builders and other leaders in the field of religion should read this book with great care. There is much truth in it and Dr. Ligon forestals criticism by repeating that the plan is flexible and will be changed to meet new situations.

There are many references to home and church co-operation, and even more space could have been given to this important aspect of character education. Herein lies the secret of the success of the plan. Any church that will secure similar co-operation on the part of parents and will make a similar effort to help parents understand the objectives of the church school should s results in changed lives in church and community.— ***Edward D. Staples.***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

Eternity Is Now

THE LIFE EVERLASTING, *by Cyril Alington. Ma Millan Co., 121 pp., $2.25.*

This small book grew out of a conviction on the pa of the Dean of Durham, Cyril Alington, that the la four articles of the Apostles' Creed are woefully neglecte today. Especially does it appear that this scientific a of ours has taken from us any sound convictions in r gards to eternal life. There is some talk about it, but is a vague concept to the average Christian. Partial this is true because of a renewed emphasis on an "ethic faith" and partly because of much perversion of t true meaning of eternal life.

The thesis of this book is that eternal life is, in a re sense, continuous with this life which we are living no John and Paul unite in this doctrine, whether it called "eternal life" (as John uses the expression fifte times, always—with one exception—on the lips of Chri himself) or "the new life" to which the Christian pledged. The basis of this life is found only in a se surrender which has its ultimate pattern in the se surrender of the cross. This life must show itself in goo works or it is of no depth or significance. In short, "everlasting life" is to be meaningful, then Christian pe ple ought so to act, because they are now living in eterni

The book is well done in spite of a too lengthy prefa apologizing for the book's short-comings. There is detailed discussion of the intricacies of theology in pages but rather a straightforward attempt to link o of the vital doctrines of our faith to the world in whi we live. It is a good apology for the life everlasting, well as a strong exhortation to make the Christian v tues more apparent in our everyday life.

Like most other items of our present, inflated econom the price of the book is too high for such a short work, b the quality thereof is excellent.—***W. E. Phifer, Jr.***

Christian Education

CHILDREN and RELIGION, *by Dora P. Chaplin. Chark Scribner's Sons, 230 pp., $2.50.*

In *Children and Religion* Dora P. Chaplin makes clean hit. Dealing with religious education as both theo and practice, the author in 223 pages faces one of t main issues of the hour as related to Christianity as continuing movement. Writing from the perspective both a director of Christian education and a parent, M Chaplin deals with the problem of making religi effective and vital in the experience of growing perso She views this as "the need of our time" and write

"this book is a humble attempt to discover how we can give life more abundant to the new generation, while rediscovering life ourselves."

The pastor should have *Children and Religion*: (1) on his reading list. The well-written chapters will stimulate thought and arouse one to an evaluation of his own philosophy of Christian education. Provocative and amusing illustrations and direct discussion of theological and biblical problems of children and young people will be an aid to him in facing the questions being asked by parents and children in his parish. (2) On his study list. The twelve chapters dealing with such subjects as Should Church Schools Exist? Disbelief, Children and Death, and Ways of Approach—Through the Bible, Pictures, Music, Poetry and Books, are filled with references to materials as well as with firsthand experiences of the writer which will prove invaluable to the study of these definite areas. (3) On his list of books others ought to read, particularly parents and workers in the church school. The pastor will find *Children and Religion* especially valuable for parents. Studied by parents, it will bring the home and church closer together. It reveals religious education as an experience in partnership between parents and teachers who want children to outgrow their elders spiritually.

Children and Religion belongs in the church library and on the pastor's desk. Increased enrolment and attendance in the church schools of America make more earnest study of Christian education an imperative of these times.—***W. Ralph Ward, Jr.***

Jesus' High Priestly Prayer

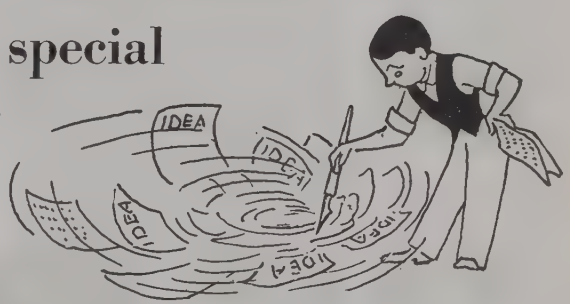
THE HOUR HAS COME, *by G. Ray Jordan. Abingdon-Cokesbury Press, 152 pp., $1.75.*

For his latest volume of sermons G. Ray Jordan has selected a most appropriate title, *The Hour Has Come*, for the study of these days. More significant, however, is the Scripture on which the sermons are based, the High Priestly Prayer of Jesus, which is recorded in the seventeenth chapter of the Fourth Gospel. I do not recall ever having read a volume of sermons on this difficult section of the New Testament. We are indebted to Dr. Jordan for dealing with this neglected portion of the Bible.

New Testament words are used as points of departure for analyzing and evaluating contemporary attitudes. The fact that the supreme hour came for Jesus and his followers suggests that modern Christianity may be facing just such an urgent decision in the present hour. Throughout these pages is the recurring note of *urgency*—a note which should mark all mighty preaching.

These sermons are more scholarly and academic than those of Dr. Jordan's previous books. Whether this is due to the fact that they were first preached as a series of Perkins Lectures, or that the author is now a seminary professor, I do not know. While in general they do not have the personal "ring" which characterized his earlier preaching, they do reveal clearly that here is a preacher who is neither a "tired liberal" nor a "blind fundamentalist."—***Wilson O. Weldon.***

Looking for an idea for a special *Christmas* program?



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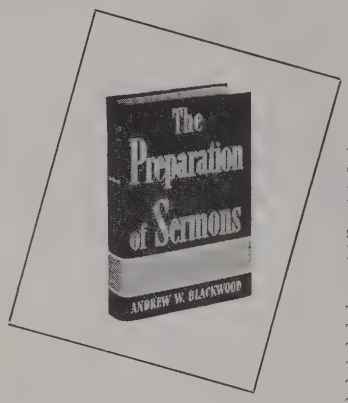

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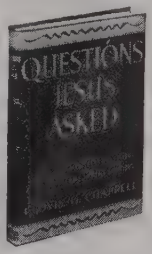

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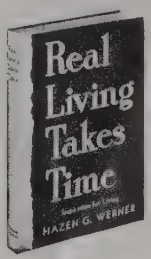

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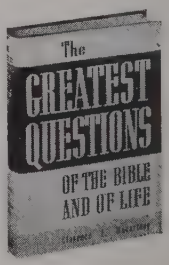

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Books on Liturgy and Worship--1

A Bibliography by PAUL S. SANDERS

The first of two parts, this annotated bibliography covers general works on worship, the Early Church, Eastern Orthodox Churches, and the Roman Catholic Church. Part II will include books on Lutheran, Reformed (Calvinistic, Presbyterian), Anglican, and Free Church traditions, with a section on Methodist worship.

A KEEN interest in liturgical worship is evident on all sides, among evangelical Protestants as well as among those who traditionally are liturgically-minded. If this interest is not to result for evangelicals in a sentimental, pseudo-esthetical, and eventually immoral enterprise, then those who are interested in a liturgical revival have a fundamental duty. That duty is to become informed. Assuming that there exists an adequate religious faith and devotional life to sustain academic interest in worship, the task becomes one of learning a great deal about the philosophy, theology, psychology, and history of Christain worship.

The study of worship is not easy. This bibliography is offered with no apology, despite the fact that the works it describes are not easy reading. There is hardly one of them which will not require real concentration and a genuine interest in improving worship. But assuredly worship will be improved, not by the "scissors and paste method" of manufacturing liturgies, but rather by understanding the metaphysical implications of Christian worship and the historical forms in which that worship has expressed itself.

The contemporary concern with liturgical worship among the evangelical churches now on the verge of its second generation in America, has produced few studies of original and lasting importance. The Anglican liturgical scholarship which was extremely active several generations ago has no equal contemporary counterpart, although a number of works of importance have appeared within recent years. Roman Catholic scholarship since the time of Pope Pius X has interested itself in liturgical problems, and has produced some notable work, but not a great deal of noticeable literature.

In compiling this list of books, therefore, it has been necessary to include a number of old titles, some of which are now out of print. Most of them, however, are obtainable through libraries and secondhand book stores.

General Works

The most significant work dealing with the history of the liturgy published in recent years is *The Shape of the Liturgy*, by Gregory Dix, a monk of Nashdom Abbey (Anglican). It traces in detail, and learnedly, the worship of the early church and the liturgy as it developed in its Greek, Roman, and Anglican forms. Its scholarship in most places is indisputable, although Cyril C. Richardson, and other reviewers, have taken Dom Gregory to task, among other things, for his view of the origin of the Eucharist in the *Chaburah* meal of Jewish societies. The book remains, however, the most imposing work available at the present time.

Another significant work, of less recent date, is the collection of Mansfield College essays, edited by Nathaniel Micklem, entitled *Christian Worship*. Written by members of a Congregational theological faculty at Oxford, the book treats impartially and adequately most of the phases of the history of Christian worship. It lacks any treatment at all of Eastern Orthodox worship, a failing that it shares with nearly all Protestant approaches to the subject. Part of Anglicanism's fear of the ecumenical movement lies in the often-apparent identification of ecumenicity with Pan-Protestantism; and Protestant treatments of Christian worship usually enhance that fear. Otherwise, Micklem's volume is valuable, being especially readable.

A general work which leans heavily to the Reformed tradition, and which is best when dealing with Reformation liturgies, is W. D. Maxwell's *Outline of Christian Worship*. Particularly valuable is his insistent description of all liturgies in terms of its early twofold division into "Liturgy of the Word" and "Liturgy of the Upper Room." For a relatively small volume, this one contains a great deal of useful information.

Now sixteen years old, the imposing collection of essays edited by W. K. L. Clarke and C. Harris, entitled *Liturgy and Worship* is a standard work that any serious student should know. Published by the Society for the Promotion of Christian Knowledge [represented in America by the Macmillan Co.], and written with direct reference to the Prayer Books of the Anglican communion, it nevertheless contains a great deal of information and has a relevance quite beyond its Anglican orientation.

Dealing less with descriptive history and more with the philosophy and theology of worship are two volumes, neither of them new, which are indispensable. One is the study that opened a whole new approach to Christian worship, describing it as an autonomous experience, self-validating and self-justifying; we mean Rudolph Otto's *The Idea of the Holy* (in German, *Das Heilige*). Since it first appeared in English translation, in 1923, this work has been twice revised in translation, and has gone through ten printings. Since the end of the World War II it is again available, in a 1946 impression.

Books on Liturgy and Worship

The other volume referred to is Evelyn Underhill's study, entitled simply *Worship*. Miss Underhill adopts a twofold approach: nine chapters are devoted to the meaning of worship, and six to a historical study. Being a mystic by temperament and an Anglo-Catholic by profession, the author has failed at times to understand the distinctive ethos of Protestant worship. Yet Miss Underhill has profound insight and is always stimulating, whether or not one agrees with her. She says of Methodism, for instance: "It began . . . as an attempt to restore the continuity of the full Christian life of realistic adoration within the Anglican Church; and, had it achieved this aim might have done that work which was afterwards set in hand by the Tractarian revival."

The standard history of Christian worship written from the Roman Catholic point of view is L. Duchesne's work, translated from the French as *Christian Worship*. It is especially valuable in dealing with the development of the Roman cultus out of the worship of the primitive Church, and in presenting the Latin of many sources basic for an understanding of the history of the liturgy.

An especially valuable sourcebook is the little volume, *Twenty-five Consecration Prayers*, edited by Arthur Linton. Here is given the text of the Eucharistic structure-of-prayer [1] as it appears in all the historically significant liturgies, from the Apostolic Tradition (ca. 225) to the various Anglican liturgies. The Introduction to this little book is itself of great usefulness.

Another general work, although written from an Anglo-Catholic viewpoint, is A. G. Hebert's essay, *Liturgy and Society*, which bears the characterizing subtitle, "The Function of the Church in the Modern World." Its thesis is the relation of worship to the common life, bound up as they both are within the Christian community which is the church. This book should be of especial value to Protestants, who generally lack an adequate doctrine of or appreciation for the church, and whose leaning has been too long in the direction of subjective devotion rather than corporate worship.

It should also provide an effective challenge to those who too easily assume that "high church" principles entail a separation of life and worship. In this connection, one should note also that some of the most significant social work being done in the Church of England and in Roman Catholicism at present is the accomplishment of "liturgically-minded" groups within those communions. Add to this the fact that the most serious weakness of much Protestant social work as its lack of any effective relationship with worship, and one sees the need for bringing about a rapport between these two factors of the religious life.

To these volumes should be added the two American works that initiated the liturgical revival here. Arriving independently and practically simultaneously at a dialectical concept of worship, Von Ogden Vogt and W. L. Sperry published their volumes entitled respectively *Modern Worship* and *Reality in Worship*.[2]

Both contain a good deal of significant material, and ought to be known by serious students, although alongside the volumes already mentioned, they would have to be called "lightweights." In their train has followed a procession of popularized works on improving evangelical worship, all of which have been valuable in awakening interest in liturgical study, none of which can claim authority beyond practical usefulness.

Early Church Worship

Anyone proposing to understand Christian worship and to guide intelligently the improvement of present-day worship must understand the origins of that worship.

The origins go beyond the church itself, to the worship of the Jewish religion. Two books are useful in this connection. One is W. O. E. Oesterley's *Jewish Background of the Christian Liturgy*, the other Frank Gavin's *Jewish Antecedents of the Christian Sacraments*. For a glimpse of present-day Jewish worship the student is referred to *The Union Prayerbook for Jewish Worship*, published by the Central Conference of American Rabbis, in two volumes.

The best all-round work on early church worship is J. H. Srawley's *Early History of the Liturgy*.[3] This book, long out of print, has been revised and re-issued (1947) and is now obtainable in this country. Of course, all the standard histories include discussion of the worship of the early period and while Dix is valuable on the early church also, Srawley is indispensable.

A very readable study, and valuable as far as it goes, is A. B. MacDonalds' *Christian Worship in the Primitive Church*. Its particular thesis is the central importance of the *experience* of the worshiper, such that he should have expressed himself in just the forms that he did.

Source material for this period may be found in standard church histories, in Linton's book already mentioned, in J. C. Ayer's *Source Book of Ancient Church History*, and in the *Ante-Nicene Fathers* series. Of especial importance among early sources are two liturgies, discovered and edited within the past several generations. One is the Apostolic Tradition of Hippolytus of Rome translated and edited by Dix in *The Treatise on the Apostolic Tradition*, and by Burton S. Easton in a volume of like name. The other is *Bishop Sarapion's Prayer Book* (from Egypt), first brought to modern light in 1899 and edited in a standard edition by John Wordsworth.

Two other works of lesser importance, but worthy of study, are F. L. Cirlot's dissertation, *The Early Eucharist*, which is however marred by an infelicitous style; and John Keating's *The Agape and the Eucharist*, an old treatise, but one which deals with a problem of primary concern for an understanding of the development of the distinctively Christian Sacrament of the Lord's Supper.

Worship of the Eastern Churches

Protestantism, and Western Christendom generally

[1] The term "structure-of-prayer" would appear to be a better one than "consecration prayer," for historically the church has usually not considered consecration to be effected at any one moment, by the use of any one prayer.

[2] The latter volume was reviewed in The Pastor, Feb., p. 40.

[3] Reviewed in The Pastor, Feb., p. 40.

s been woefully unintormed about the worship of Or-odox Christianity. A recent, well-written and construc-e study is *An Introduction to the Study of Eastern urgies*, by Severien Salaville. A book containing trans-ions of many services from the Russian liturgy, to-ther with other information, is Isabel Hapgood's *Ser-e Book of the Holy Orthodox-Catholic Apostolic urch*, which appears now to be out of print.

Two useful little manuals are *The Orthodox Liturgy*, ntaining a translation of the Liturgy of St. John Chry-stom and that of St. Basil, according to the use of the ssian Church; and *A Manual of Eastern Orthodox ayers*, containing devotional material not taken from e Eucharistic service itself.

Comprehensive source-books on Eastern services are o. F. E. Brightman, possibly the outstanding English urgical scholar of several decades back, finished only e first volume of his *Liturgies: Eastern and Western;* nd its collection of the texts of the main Orthodox litur-es is still a standard volume, although somewhat out-ated by more recent study and stranslations. A smaller ork, and one also in need of revision but still valuable, the collection of *Translations of Primitive Liturgies*, y J. M. Neale and R. F. Littledale. Both these works are uite old, although Oxford has kept Brightman's book n print.

Roman Catholic Worship

Duchesne's *Christian Worship* has already been men-oned. Dix's *Shape of the Liturgy* has a great deal of ndispensable information on the development of Roman Catholic worship. On the Roman Mass itself there are two particularly worthwhile studies by Adrian Fortescue. One is entitled simply *The Mass*, and contains historical, descriptive, and interpretative material. The other is *The Ceremonies of the Roman Rite Described*. Both are of commendable scholarship, having been brought up to date fairly recently.

Every Protestant minister should know his way around in the text of the Mass; it is published in innumerable editions. A recent one is that edited by C. J. Callan and J. A. McHugh, known as *The Catholic Missal*, with an introduction by some fifty pages which should prove helpful to those unfamiliar with the Roman rite.

Two little missals, widely circulated among the armed forces in the recent war, are *My Sunday Missal*, edited by J. F. Stedman, and *Following the Mass*, by Msgr. Glavin. In the latter of these, the page-by-page explanations of what is done in the Ordinary (unchanging part) of the Mass will be of immeasurable help to most Protestants; it is further enchanced with drawings. The former, in addition to similar descriptive explanations and drawings, contains the authorized new Roman Catholic translation of the New Testament Gospel and Epistle lessons. There is also a note on the dialog-mass.

The dialog-mass is a new development in the Roman liturgy; or rather, a return to the primitive method of reciting the Mass. The growing liturgical movement in the Roman Church, sanctioned by every Pope since Pius X, has been given impetus in Europe chiefly by the Benedictines at Maria Laach in Germany, at Solesmes in France, and at Klosterneuburg in Austria. In the

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Books on Liturgy and Worship

United States it has mainly centered in three efforts: t Pius X School of Liturgical Music, at Manhattanvil College, New York City; the Benedictine Abbey of S John, Collegeville, Minn., and their publication *Ora Fratres;* and the quarterly journal *Liturgical Arts.*

The chief emphases of this reform in Roman worshi are the use of the vernacular in the Mass, the return congregational participation in the liturgy, the substit tion of liturgical plainsong for all other types of churc music, and the encouragement of the production of a and architecture intended for the *worship* of the churc not art turned from secular to liturgical use by necessi or chance.

Those interested in following up this significant d velopment should study *The Dialog Mass,* by Gera Ellard. Also useful is the little pamphlet *Offeramu* published in Collegeville. Of epoch-making import, a cording to Roman Catholic liturgical students, is the r cent papal encyclical, "Mediator Dei,"[4] dealing with li urgical questions. One should read also the article Gerald Ellard, "The Liturgical Movement in Cathol Circles," appearing in the Summer (1948) issue of *Re gion in Life.*

General Works

Gregory Dix, *The Shape of the Liturgy,* Dacre Pres 1945, 764 pp., 45s ($9.).

Nathaniel Micklem, ed., *Christian Worship.* Oxford Un versity Press, 1936, 259 pp., $4.50.

William D. Maxwell, *An Outline of Christian Worshi* Oxford University Press, 1939, 199 pp., $2.75.

W.K.L. Clarke and Charles Harris, *Liturgy and Worshi* Macmillan Co., 1932, 868 pp., $4.25.

Rudolph Otto, *The Idea of the Holy,* tr. by J. W. Harve Oxford University Press, rev. ed. 1936, 239 pp., $2.5

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Frank S. Gavin, *The Jewish Antecedents of the Christia Sacraments.* Macmillan Co., 1928, 120 pp., (out print).

[4] Promulged by Pope Pius XII in 1947; printed in *Commonwea* Jan. 2, 1948.

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Eastern Churches

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M. Neale and R. F. Littledale, *Translations of Primitive Liturgies.* London: J. T. Hayes, 3rd ed. 1875, 256 pp., (out of print).

Roman Catholic Church

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. J. Callan and J. A. McHugh, eds., *The Catholic Missal.* P. J. Kenedy & Sons, 1943, $3.25.

oseph F. Stedman, ed., *My Sunday Missal.* Confraternity of the Precious Blood, 1939, $.39 board; $.55 leather.

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erald Ellard, *The Dialog Mass.* Longmans, Green & Co., 1942 (out of print).

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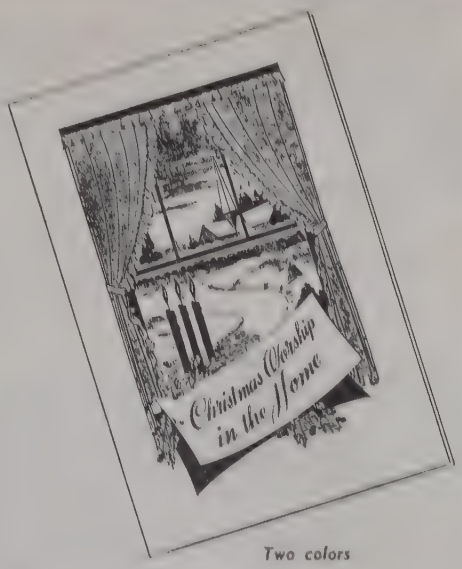

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Guy Emery Shipler, Editor

Forty-eight prize sermons, including the $1,000 "Sermon of the Year," are in this first annual collection of *The Churchman's* Sermons of the Week. All were broadcast during the past year by distinguished Americans, having been preached first to the congregations of the pastors who wrote them.

Through a unique competition—the selection each week of the best sermon among hundreds submitted, for delivery over the radio by some prominent person, including top stage and film actors—millions of people in all parts of America have heard sermons on subjects that desperately need to be stressed.

The Sermon of the Week project to stimulate clergymen throughout the nation to preach on goodwill was inaugurated last year on Race Relations Sunday. This book is the first collection of these winning sermons. It is representative of the entire United States and most of the denominations. The Rt. Rev. Charles K. Gilbert, Bishop of New York, wrote the Introduction.

Preachers—and through them, laymen—everywhere will receive from these sermons inspiration and impetus to preach goodwill and practice fellowship in church, community, race, and international relations. At your bookstore, $3.00

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BOOKS briefly noted

OF FLIGHT AND LIFE, *by Charles A. Lindberg*
Charles Scribner's Sons, 56 pp., $1.50.

These two essays, by a pioneer of aviation, are profoun religious in spirit and incisive in expression. The dilem of modern man is faced squarely: he stands on the bri of annihilation. He has come to that point through an critical devotion to Science. "It should now be branded our consciousness that unless science is controlled by greater moral force, it will become the Antichrist prophes by early Christians."

The way out lies in the development of the spiritual ture of individual men and women. "There is no materia tic solution, no political formula which alone can save Man has never been able to find his salvation in the ex terms of politics, economics, and logic. . . . Our salvati and our only salvation, lies in controlling the arm of weste science by the mind of a western philosophy guided by eternal truths of God. It lies in the balanced qualities spirit, mind, and body of our people."

This book, though short, contains material that sho stimulate a number of preachers to write prophetic sermo

PREJUDICE AND PROPERTY, *by Tom C. Clark a*
Philip B. Perlman. Public Affairs Press, 104 p pap. $1.

Based on a legal brief prepared by the Attorney Gene and the Solicitor General of the United States, this book directed against racial covenants whereby certain religi and racial groups are barred from renting or buying pr erty in "restricted" residential areas. The brief on wh this book is based was presented by the Justice Departm to the Supreme Court and is symptomatic of the le warfare between real estate interests—particularly the tional Association of Real Estate Boards—and various ganizations representing liberal and labor views.

WHAT ABOUT SCANDINAVIA? *by Carl C. Rasm*
sen. Muhlenberg Press, 194 pp., $2.25.

Following interviews and personal observation in N way, Sweden, Denmark, and Finland in a four-months p war tour, this book was written by the professor of Systema Theology at Gettysburg Theological Seminary, the son immigrants from Denmark. The style is that of a travelog including many direct statements of both political lead and common citizens in the Scandinavian countries. P mary consideration is given to the state of the church with particular attention directed to Lutherianism.

TREASURY OF RELIGIOUS PLAYS, *edited by Th*
ma S. Brown. Association Press, 1947, 345 pp., $

Twenty plays have been selected for inclusion in t volume because of their success in dramatizing religi truth and portraying Christian personality. One limiti criterion has been that of simplicity of production: m of these plays requires only six to eight characters; a on an average, about thirty minutes in length; and more th half require no royalty. Despite these rather confining c teria, the range of subject matter treated is wide. The int duction, by Harold Ehrensperger, though short (three page is incisive; in it he presents a list of standards of go religious drama.

Slants on the Secular

[*Continued from page 5*]

ir; and one on the "Best State in e Land"—Iowa.

Should some stranger be enticed by e seductively attractive claims of wa as a place for a holiday, I mply must put in a word of warning. ere is much to be said for Iowa, t it does not include summer vaca- ning. I found myself close to its ecincts as July closed. The nights e hotter than the days, and the days elt Satan himself. It all helps to ake the corn grow tall, but people only withers.

BEING from Montana, originally, am as sentimentally loyal to the nd of the Shining Mountains as y corn-fed citizen is to Iowa. So, oticing a theater ad for a show titled *Montanta Mike*, I went. I und that Mike was the angel ichael, who had come down to what as supposed to be a rugged Mon- na town, with a commission to raighten out some facts in the Book f Life. It involved some goings on etween the town's big, bad man and e parson's daughter. Mike, who id that he was from the "high ountry," by cooperating with the arson and his daughter and using nly a minimum of extraterrestrial owers, executed some neat reforms. am all in favor of more angelic terevention in Montana towns. hio towns, too. I am also glad that ollywood saw its way clear to por- ay a Protestant minister who was ot a nincompoop. Sometime, I hope, e movie makers will surprise us by roducing a really good picture about e life of a pastor.

ONE of the wonders of this mod- rn day is the unquestioning faith science that many persons hold. t would be difficult to locate any iscipline known to twentieth century an that is less certain about what knows. Now we have word from r. George Gamow (*Time*, July 12). ho has done such a skilful job in terpreting the new realms of physics laymen, telling us about a mysteri- us something called the "neutrino."

The physcists hypothesize the neutrino because without it they cannot explain some of the activities of electrons. One of the neutrino's interesting characteristics is the way it can penetrate material things. Physicists estimate that "it would take a lead shield 200 million million miles thick to stop" one that is traveling at full speed. It seems that we are back to the medieval Schoolmen and angels dancing on pin points, when scientists predict the impact of something that as yet is only guesswork.

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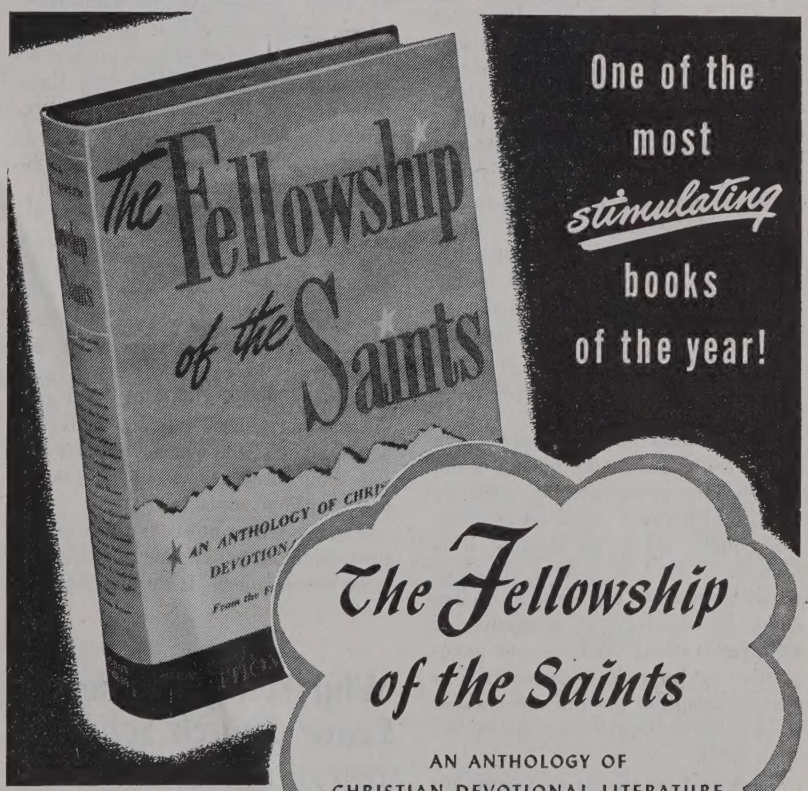
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The Danger of Professionalism

By DONALD A. OTTINGER

THE Christian minister faces a real danger of drowning in the sea of Professionalism. Even before he has finished theological school he has acquired a whole system of techniques which, unless he is wary, will strangle his spiritual life. It is not merely that the minister forms a pattetrn, evident in pulpit voice, pastoral manner, and clerical dress. These may be annoying, but seldom affect seriously the person. The real danger lies in performing one's task in an effort to promote one's self rather than to help others.

A prominent clergyman recently was heard to say, in regard to another man's prospect of transfer to a new church: "Why would he want to go there? There is not a single outstanding layman who can do anything for him."

It is quite true that part of the blame for this must be put upon the lay officials. A minister is rated by the size of his salary and other statistics equally deceiving because it is difficult to find any other standard of measurement. The struggle to become "successful" is a matter of self-preservation. And in our competitive society, it is sometimes a case of adopting the prevalent mood or of being devoured in the society by one's kind.

We would not disparage techniques or equipment. The doctor whose office is modern in every detail and includes the finest therapeutic machinery and equiment, is doubtless a better doctor because of it. None of this, however, will serve as a substitute for a real desire to heal bodies and restore health.

The Christian minister has always been placed in a highly respected position in the community. Such recognition frequently has brought him favors and privileges which no other person would receive. But the minute the clergyman accepts these privileges as his due or reaches out to get them when they do not come, he is relinquishing his right to them.

A recent motion picture showed a number of politicians, all of them apparently in the service of the nation, but each of them determined to make a place for himself. Not one of them seemed to be concerned about the *people.* Their professional boast was that they sought good government and a good life for their constituents. But the truth of the matter was that they were professional politicians, using their positions to make them successful.

Jesus was not blind to this possibility as he sent his disciples out two by two, without any possessions of teir own or any hope of reward. He saw the immanence of a Judas, so ambitious and so concerned for himself that he could forget the little children and the widow of Nain and the man born blind. Jesus' heart broke at the sight of the Pharisees performing their ritualistic tasks like automata without souls.

The Christian minister must avoid professionalism like the plague, lest —in like manner—it destroy him.

Why Young People Leave Church School

TEEN-AGERS TELL *About Sunday School Attendance, by the Youth Study Committee, Baltimore (Methodist) Annual Conference. Methodist Publishing House, 72 pp., $.40.*

Alarmed by a loss of almost one-fourth in church school attendance over a period of four years, the Baltimore Annual Conference provided one thousand dollars for a survey "aimed at the problems of teen-age Sunday school attendance among the Protestant youth of the state of Maryland." This booklet is a summary of the findings of that survey, with recommendations for remedying the situation.

Although the "Maryland Survey is limited in that it is confined to on geographical area of the nation, it findings probably are applicable t most church schools. Even if it shoul not prove so, it may provide the im petus for other conferences face with this problem to make simila surveys. In either case, it merits th attention of pastors who desi stronger church schools.

The division of the material mak this booklet easy to study. First, fac and reasons for non-attendance a given, with percentages listed for th various reasons. Then, there follow four chapters on factors affecting a tendance: within the church; withi the community; within the home; an within the person. The two concludin chapters are "Building the Bett Sunday School" and "Committee Re ommendations." Appended to the interpretative chapters are the tabl of data on which the booklet is base —***Fred Cloud.***

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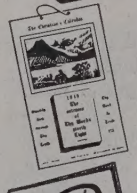

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Season of Judgment

¶It is not for nothing that the idea of judgment is associated with the Advent season. There must be some reason for it. . . . On first thought the idea of judgment seems about the least appropriate theme any man could have chosen to preach upon in the Sundays that lead up to Christmas. For Christmas is a time of good cheer. We ring the joy bells and sing happy carols at Christmas. We make high holiday at Christmas. We live in an atmosphere of cheerfulness and goodwill at Christmas. To talk about judgment at such a time seems like dragging in a skeleton into the feast. And looking at the matter theologically, judgment does not seem the proper theme for Christmas. Love—the love of God—would seem to be the fitting theme. . . . ¶And yet when I began to probe into matters and to look through my Bible to see whether I could discover there the reason for associating with Advent the idea of judgment, I was not long in discovering that both in the Old Testament and in the New Testament the idea of judgment is associated with the coming of God's Messiah.

—J. D. Jones, in *Keep Festival*
(Hodder & Stoughton)